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REFORMED CHURCH MESSENGER

1928 The Summer Missionary Conferences 1928



THE LANCASTER CONFERENCE OF 1927

This Year's Themes

Home Missions
"HOME MISSIONS TODAY"

Foreign Missions
"AFRICA"

THE CONFERENCE DATES

Hood College, Frederick, Md., July 2 to July 9
Bethany Park, Indianapolis, Ind., July 9 to July 15
Catawba College, Salisbury, N. C., July 14 to July 21
Kiskiminetas Academy, Saltsburg, Pa., July 16 to July 23

Heidelberg College, Tiffin, Ohio, July 21 to July 28
Ursinus College, Collegeville, Pa., July 30 to August 6
Theological Seminary, Lancaster, Pa., Aug. 4 to Aug. 11
Mission House, Plymouth, Wis., Aug. 20 to Aug. 27.

Zion Church, Buffalo, N. Y., September 7, 8, 9.

*For Information Address Rev. A. V. Casselman, D. D.
Department of Missionary Education, Room 417, Schaff Building, 1505 Race Street, Philadelphia*

PHILADELPHIA, JUNE 7, 1928

The Summer Missionary Conferences

THE FIRST SUMMER CONFERENCE

"Many years ago, in the days when the Kingdom of Friendly Citizens was but a name written upon the sands of Galilee, a group of friends, leaving their moored boats and their little ships, held some conferences together. They were all busy men, and sometimes they could find no time save at the end of the day's work for meeting this Master Friend of theirs. Almost always it was under the sky that they met Him. The stories that He told were all of growing things—lillies and vineyards and little children. And so, along country lanes, up steep mountain paths, by the side of still waters, He led them, talking about another growing thing—the dream of all His life. For He dreamed a dream of a new order in which all the people of the world would share in a friendly citizenship. And these walks and talks of the long ago were the very beginning of summer conferences."—*The Woman's Press.*

EXPERT TESTIMONY

The splendid activities of our Summer Missionary Conferences have already yielded a rich fruitage, and promise much for the future of our Church. Ever and anon we should stress the fact that the value of a Church is not to be measured by the number of people who go in, but rather by the number of workers who come out. No sign of the times is more wholesome or hopeful than the growing number of our young people who are willing to give themselves to intensive training and serious study of our missionary problems in order that they may become more efficient workers in the Kingdom. This is certainly a disposition to be encouraged. It is not to be found in all our congregations. When it is manifested the pastor and consistory should thank God and take courage; where it has been lacking, it is a primary duty to inspire such a spirit. It can be done if the need is truly felt, and the plans are wisely laid and faithfully used. It ought not to be necessary to assure the readers of the "Messenger" that these Summer Missionary Conferences have already recorded real spiritual triumphs, and are extraordinarily rich in their possibilities for good.—*Dr. Paul S. Leinbach, Editor of "The Reformed Church Messenger."*

they will be vital and cumulative in their effect. But this is no purposeless task. It has as its very definite object the sending back of the delegates to their home Churches with a zeal for carrying the inspiration of the Conference into the very life of their home congregations.

Recreation: The Conference locations are all selected with a view not only of providing a place for study and class rooms for work, but also for the purpose of enabling the delegates to have a thoroughly enjoyable time at the Conference. For many of our young people the Conference days are a portion of their vacation. In many instances, they have definitely sacrificed for the purpose of spending a portion of their much-prized vacation time at the Conference. Every effort is made, therefore, to provide just as enjoyable a vacation as could be secured elsewhere, and at the same time make it a profitable one. Every afternoon of the Conference is given over absolutely to recreation.

Association: One of the most helpful

Conference Days Are Happy Days

factors of the Summer Missionary Conference, as well as one of the most enjoyable, is the opportunity of associating with fine folks of other congregations. There are always a lot of congenial companions of your own age at each of the Summer Conferences. Some of the finest friendships have been made among these kindred spirits at the Missionary Conferences. In addition to this, there is the splendid opportunity for the delegates to meet the missionaries and missionary leaders of the Church. A missionary who went to Japan last year says that he never made more friends in a shorter time than he did at the Conferences last summer. Since the Conferences we have heard of several of the delegates who have kept in touch with this missionary and the Conference friendship has been constantly renewed. In this way both the missionary and the delegates are richer for their Summer Conference friendship.

Recollection: There are many memory books of various kinds to be found at all of the Summer Conferences. A perfect deluge of autograph albums is generally in order about the third day of the Conference. There are many note books filled with the findings of the Conference classes which are carried back by the delegates to their home organizations. No finer material thing could be carried away from a Conference than a well-filled note book. However, the finest memory book that anyone may carry home from a Conference is that which he carries in his own life. If one's mind and heart have been filled with the things of the Conference, then the recol-

(Continued on Page 23)

Conference Days Are Wholesome Days

FIVE FINE FEATURES

Five fine features stand out as especially characteristic of the Summer Missionary Conferences. They are information, inspiration, recreation, association, and recollection.

Information: This is one of the pre-dominating features of the Summer Conference. Perhaps it is fundamental to all that is best in the life of the Conference. It is the aim of the Department of Missionary Education to make these Summer Conferences increasingly educational, and to fit them into their proper place in the educational program of the Church. In the pursuance of the plan, more and more time is given to class room work and opportunity for personal contact with missionaries and teachers. The purpose of this is the production of missionary leadership for the Church. No one can lead who does not know. Therefore, missionary information is one of the fundamentals of the Conference.

Inspiration: However, information that is dead and lifeless is quite as likely to be useless. Therefore, inspiration will have a prominent place in the Summer Missionary Conferences. The Conference that sends its delegates home merely knowing more without being inspired to do more is a failure. This inspirational purpose of the Conference is set every morning at the devotional hour, and both the sunset service and the platform meetings of the evening are also of an inspirational character. Social leaders of particular skill and power will have charge of these services and direct them in such a manner that

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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EDITORIAL

MAKING MODERN WORLD CHRISTIANS

One hardly needs to say that a Christian should be a world Christian. We have a world God, Almighty Maker of Heaven and Earth. We have a world Christ, the Saviour of the world. We have a world Church, which is to be found in every portion of the inhabited earth. We have a world program for this world Church. To be a Christian in such a Church one must be, of necessity, a world Christian. It is impossible not to be so today. Even in the ordinary affairs of life, it is impossible for us these days not to be citizens of the world. One of the tragedies of the Church is that of trying to live today in an era of world life that has gone by. A few elderly people and static-minded people are endeavoring to do this; but the youth of today and the youthful-minded folk of today have decided to live in the modern world. This throws upon the Church the responsibility of "making modern world Christians."

The old missionary enterprise of the Church—its original life—was never so new as it is today. Evidences of this are to be found on all sides. In 1910 there was an International Missionary Council at Edinburgh; and the delegates are only now coming home from the recent International Missionary Council in Jerusalem at Easter time. These two Councils, although separated by only a few years, were as different as day and night in the personnel of the delegations, in the program under consideration, and in the mental and spiritual attitude toward the whole problem of Christian Missions. The writer of this editorial in his senior year in the Seminary attended a Student Volunteer Convention in Toronto. Another Student Volunteer Convention was held in Detroit during the last holidays. The records of these two conventions show a most astounding change of attitude and approach, though they were held under the auspices of the same missionary organization. Every bit of news from China in these days convinces us of the fact that Missions will never again be what they once were in this great nation. The whole enterprise of the Christian Church in China must be made over and made new. As one recalls the meetings of Mission Boards twenty-five years ago and contrasts them with those that are held these days, he is at once struck with the fact that the questions and problems of modern missionary administration are essentially different from those of a generation ago. Questions that continually confront both Home and Foreign Mission Boards today were never dreamed of twenty-five years ago. The change that has come upon missionary think-

ing is also very evident in modern current literature. Thoughtful magazines and newspapers are giving continued and unexpected attention to problems of the modern missionary enterprise—a thing new to the non-religious press. Still another evidence is found in the missionary literature of the present day. Selecting only a few of the outstanding ones, we find modern missionary books given titles such as these: *Whither Bound in Missions*, *New Paths for Old Purposes*, *The Cost of a New World*, *The Missionary Idea in Modern Life*, *Changing Foreign Missions*, *Missions in a Changing World*.

The situation is changing in what we have been accustomed to call "the mission-field," as well as here at home. Especially is this true of the young people who are being educated for leadership in non-Christian nations. A paragraph of the last report of our American School for Boys at Baghdad reads thus: "The highest families in Iraq are represented in our School. Among the students are the two sons of the Prime Minister, two sons of the Mayor of the city, one from the household of Ex-King Ali, two from the province of King Faisal, six princes, sons of the greatest Arab sheikhs in Iraq, heirs of great and powerful Kurdish chiefs, four sons of the Naqib's family, as well as the children of the leading merchants in Baghdad. Two years ago the rulers of the Jews in the city issued a proclamation forbidding the sons of Jewish parents to enter our School. This year one of the same Rabbis brought his nephew to us and had him put in our School." There came to the Department of Missionary Education this morning a communication from Dr. Charles R. Watson, President of the American University at Cairo, in which he says: "Last week I went to call on the head of the Whirling Dervishes. Why? It was a friendly call on him because his son is enrolled in our college. This week I left my card at the Turkish Legation. Why? Because the Turkish Minister has his son enrolled with us as a student."

All that means a new home Church with a new home approach. This Church and this approach will be modern and world-wide. At the last meeting of the Board of Home Missions, the General Secretary, Dr. Charles E. Schaeffer, in a paper on "The Problems and Policies of the Board," made the following statement: "The Board of Home Missions is passing through the 102nd year of its history. During this century there have been many changes in every sphere and department of human life. Some of these changes the Church through its boards, institutions and agencies has been influential in making, and in return the Church and its different agencies have

been vitally affected. Time and again, not only in the previous century but throughout its whole history, the Church has had to adapt itself in its policies and modes of operation to changing conditions. While this applies to the Church as a whole, it is likewise applicable to every department of its work and in none less than in that of the work of Home Missions. . . . The whole approach of Home Missions has changed." Dr. William P. Shriver, the author of this year's text-book on Home Missions, entitled, *What Next in Home Missions?*, has summed up the whole situation in this one sentence of the preface of his book: "*Today it is the mission of the Church at home, rather than Home Missions, that concerns us.*"

We have today a modern missionary emphasis, modern missionary motives and modern missionary methods. By a mission-field we used to mean an area of land; now we mean an area of life. There is no better definition of a modern mission-field than that given by a layman from Toronto at the Washington Missionary Conference a few years ago: "A mission-field is an area of life in which Jesus Christ is unknown." We used to speak of "neglected continents"; now we find that they are vast areas of individual, social, national and international life. We used to speak of "unoccupied fields"; now we find them in human hearts everywhere. We used to speak of the "unfinished tasks"; now we find them next door. We used to speak of the non-Christian world"; now we find that America is a part of it. We used to speak of "giving the gospel to the whole world," now we speak of applying the gospel to the whole of life. The chief characteristic of missions used to be expansion; now it is penetration. Home Missions used to mean "out west" and Foreign Missions the "far east"; now we hear and heed the words of the late Bishop Bashford who, after years of service in China, came home to America, and shocked us by telling us, "The greatest mission-field in the world is New York City." The great purpose and the great problems of missions are the same at home or abroad.

To meet the modern situation we must have a new generation of modern-minded world Christians. The purpose of the Summer Missionary Conferences is to provide such for the Church. In this attempt to meet and provide for this modern spiritual emergency, the Summer Missionary Conferences deserve and almost demand the sincere support of the entire Church. A. V. CASSELMAN.

* * *

MILLIONS FOR PERSUASION

We are living in the age of propaganda and advertising. The war taught us the art of propaganda; the *Saturday Evening Post* and others, the glory of advertising; and we, the gentle and dreamy-eyed public, pay the bill, and swallow the medicine.

Just now our most active propagandizers seem to be the gentlemen who dole out our electric current, cooking gas, and so on—the public utility people. They have been spending a million to persuade us that all is well, and that we should not listen to the government getting into the power business at Muscle Shoals or Boulder Dam.

These gentlemen may be right, and it may be that men like Samuel Insull are to be trusted with our light and power monopoly better than, let us say, Albert B. Fall. Mr. Insull seems to think so, for he contributed a large share of the million dollar persuasion fund.

Of course the bogey-man in the plot is the municipally owned power works, and above that, the threat of a federally operated Muscle Shoals, or Boulder Dam. The utilities people wax quite warm about it. Says President Miller of the Southern California Edison Company, "The plain truth should be told. Advocates of government ownership, whether they know it or not, are enemies of society." Mr. Miller has had the opportunity of studying one municipal plant at close range. Los Angeles has been in the power and light business since 1910, with large savings to its people. The success of this municipal venture, which is the largest among several thousand such ventures throughout the country, scares Mr. Miller.

It is a vicious thing—this business of organized propa-

ganda, no matter whether it be launched for alleged religious or moral or economic ends. Education is good, but *the true educator is not a special pleader*. The facts brought out by the Federal Trade Commission convict the utilities people of sheer propaganda.

For those who are interested in the power question, and its future for America, there is a book to read, *Power Control*, by H. S. Rauschenbush and Harry W. Laidler. Send a dollar to your book department and get your copy. The story is well told.

Incidentally it is interesting to remember that Mr. Rauschenbush is the son of the late Walter Rauschenbush of honored memory. Walter Rauschenbush was one of the most eloquent and convincing preachers of the social gospel of this passing generation. His writings exerted a profound influence on the ministers and laymen, not only of America but of the world. His son has thrown himself into the practical applications of that social gospel. This book might well be put beside his father's "Christianizing the Social Order." They belong together.

The power question is for the economists and engineers to work out. Much of the weal or woe of the future will depend upon the availability and cheapness of power. It is a moral issue.

In the meantime, it is interesting to note that the preaching of the social gospel bears fruit in social passion, and that sons take up the work which their fathers lay down.

—H. C. H.

* * *

"IF"

"If the Church were doing its evangelistic duty, and if every member of the Church were finding his man, praying with him, talking to him, explaining the Scripture to him and leading him to Christ, *America could be evangelized in thirty days*. The trouble is that the individual Christian is absolutely ignorant of his evangelistic duty, or he is so lazy that he will not perform it. To name but one denomination, if the elders of the Presbyterian Church would hand-pick one man each week and lead him to Christ they could lead 180,000 persons to Christ every month; or they could bring to Christ and into the Church 2,160,000 souls every year. But *the average elder is so lazy that he will not even attend prayer meeting.*"

The pastor of the largest Presbyterian Church in this country, Dr. Mark A. Matthews, of First Church, Seattle, Washington, recently discharged this broadside quoted above. In view of the recent statistics of some of our Classes, which are either standing still or moving backward, such a diagnosis of the situation ought to be considered far more seriously than it is likely to be, especially at this season of the year when energies are being relaxed and an almost overwhelming lassitude is setting in at more places than we like to admit. Of course, what this Seattle pastor says may not be true in *your* congregation. If it is not, we should be glad to hear about it.

* * *

AN OVERTURE FOR UNION

The movement toward definite steps in Church union is apparently proceeding with far more earnestness and momentum than seemed possible a few years ago, in the face of the amazing and disheartening recrudescence of sectarianism which followed the World War. The enthusiastic action of the great Methodist Conference at Kansas City, in holding out its hand toward other large communions, must be viewed as far more than a mere gesture of friendship and good-will; it is a sign of the times that registers a profound and ever-deepening conviction concerning the manifest evils of competitive denominationalism and the yearning to find a common ground for more effective co-operation in the tasks of the Kingdom. The successful union of Methodists, Presbyterians and Congregationalists to form the United Church of Canada has been such an inspiring example that it is bound to exercise an increasing and we hope an altogether persuasive effect upon American Protestantism.

The Reformed Church is committed to such an attitude not only by its historic position, but as we believe

also by its inner spirit and the temper of the great majority of its pastors and people. We are not one whit less loyal to whatever is distinctive in our denominational life because we believe so wholeheartedly in union with other followers of Christ who are approximately like-minded in their devotion to "the Jesus way of life." The Reformed Church is not by nature sectarian and divisive.

Here, for example, is an overture to General Synod, adopted a few weeks ago by Kansas Classis at Abilene: "We, the Kansas Classis of the Synod of the Mid-west, recognizing the growing consciousness and insistent urge for union among various denominations, and convinced that the union of kindred bodies would more advantageously promote the work of the Kingdom at home and abroad, do hereby overture your reverend body to take definite steps toward organic union with the Reformed Church in America, the (German) Evangelical Synod of North America, the United Brethren in Christ, or with any other like-minded denominations." Similar overtures have been adopted during May in some other Classes of our Church.

We believe this overture voices the sentiment of a large number of our pastors and people in various Synods. Knowing that General Synod's Committee on Closer Relations with other communions is not inactive, but inclined to be responsive to the needs and sentiments of our people, we venture the hope that a constructive policy will be adopted at the General Synod of Indianapolis, which will put us in the forefront of those denominations who believe sincerely that this movement toward larger unity is in harmony with the mind of Christ. The MESSENGER will welcome definite and constructive suggestions on this subject—at once so significant and so timely.

* * *

CONFUSION WORSE CONFOUNDED

The dictionary tells us that theology is "the science which treats of the existence, character and attributes of God and of His laws and government." Professor Flint, in the *Encyclopedia Britannica* tells us, however, that "many speak of theology as a science of religion (instead of 'science of God') because they disbelieve that there is any knowledge of God to be attained." In these latter days, we have come upon a time of confusion in which there actually are men who profess passionately to believe in theology as "a basic and absolute necessity," and yet tell us flatly that they *do not believe in God at all*. Thus, for example, Julian Huxley in his book, *Religion Without Revelation*, which is an up-to-date exposition of humanism from a scientist who professes to be on the side of religion, proceeds to "eliminate from the cosmic scene the supernatural, paternalized, providential accountant Deity, who records the numbers of hairs of one's head and bears every person's sorrow, real, imagined, or pathological."

Mr. Huxley, grandson of the great Thomas Huxley, defines theology thusly: "*Attempts at intellectual explanation of facts which give rise to religious feeling are theology.*" Religion grows out of "the sense of the sacred," and, as it grows, in feeling, morality, and intelligence, it attaches itself to all sorts of objects and ideas. These objects are first many gods, and by a process of elimination and combination finally "one unified God emerges at the end of ages of god-making." This is, to be sure, the work of the human mind; it is man who has fabricated Deity; and now Mr. Huxley proposes to show us how man is undoing his own work for something better. He assures us that "the spiritual life" and "religious experience" do not depend upon God; *you can have a great religion without the slightest consciousness of Deity*. To quote his exact words, "Religion of the highest and fullest character can co-exist with a complete absence of belief in revelation, in any straightforward sense of the word, and in that kernel of revealed religion—a personal God."

Our genial Unitarian friend, Dr. A. C. Dieffenbach, commenting on this definition, says that this last phrase is "the key to the struggle going on between the orthodox

evangelicals and the liberals of the various Protestant affiliations. The idea has passed over to the 'personal' nature of the universe. Some say it is, but others say it is not personal—that the only personal, moral, spiritual values are man-centered and man-created. . . . We are in a marvelous and difficult day of theological adjustment. What it means to the practice of religion, as in worship, who can contemplate? If theism is passing, as men are saying, what happens to nine-tenths of our hymns, virtually all of our public prayers? Does the whole house of our worship and ceremonial topple? Does even worship itself go? These questions have not yet filtered through to the 'plain people,' but there isn't a minister of intelligence but faces them all; and some of the free-Church ministers have already distinguished themselves by teaching the new doctrines and adapting every element of the public services of their congregations to the change. What about all this? One reads Mr. Huxley confident that so long as religion, 'the sense of the sacred', dwells in the soul, appropriate forms will come forth to embody the faith, and, indeed, that a better faith will bring a better worship."

It is possible that our manifest confusion in the presence of such an esoteric use of words is conclusive proof of our lack of sophistication. But we are moved to ask, Who are the men that say, "theism is passing?" How do they know it? Is it really true? As a matter of fact, there are manifold evidences to the contrary. All this talk about religion without God seems to the overwhelming majority of Christians a palpable contradiction in terms and a glaring illustration of human folly. If they think of it at all, they pronounce it "confusion worse confounded." Words are supposed to reveal thought, not to conceal it; and it remains a blessing when one has not reached the "height" of considering himself wiser than the Most High God. The likelihood is, after all, that these puny mortals who give themselves the credit of manufacturing Deity are not as omniscient as they believe themselves to be. He that sitteth in the heavens shall laugh at these oracular deliverances.

Apropos to the rather premature claim that "theism is passing," our London correspondent has just sent us this interesting pen-picture of the eminent British preacher, Bernard J. Snell, who has been receiving many tributes of appreciation at the Golden Jubilee of his useful ministry: "An address signed by 650 persons testified to his strong and gracious personality, the breadth of his horizon, his firm maintenance of the liberty of the Gospel, and his lofty ideals of Christian scholarship. When Mr. Snell, who is now in his 72nd year, began his ministry at Newcastle-on-Tyne he was called a heretic; now, he says, he is regarded as old-fashioned, 'though I am really more of a heretic than ever.' He remarks that today people are 'thinking theologically' more than ever, without knowing it. He believes that great as has been the progress in science and other directions, it has been even greater in theological thought. 'There has never been such a desire for social justice as there is today, nor the same amount of generous impulses towards the sick and needy. There is no such thing as atheistic propaganda as there was when I began my ministry. The people of that day had not realized what is a commonplace today—that *theism is a necessary conclusion of the thoughtful mind*. We are a thousandfold more religious. People speak of the young as frivolous and superficial, but it is the old people who tend towards materialism.' Mr. Snell insists that, to keep the way open for religion to the minds and hearts of men, there must be intellectual probity on the part of the Churches and those who speak in the name of the Churches. 'That means freedom from the gyves of subscription to the tenets and formulas of the past.' Dr. Horton calls Mr. Snell 'a Christian freethinker, but at the same time a bondservant of Jesus Christ.' This fearless and virile preacher has delivered a positive message throughout his ministry. 'My gospel, he says, 'my only gospel is Jesus Christ. I have no gospel in the world apart from Him.'"

We commend this ripe judgment to those who would have us accept some sort of "godless religion."

* * *

A GOOD WORD FOR A RICH MAN

We have just been listening to a diatribe against our American plutocrats by a highly educated man who described himself as "poor but honest." It was not an unusual experience. Sometimes it seems as difficult to find a friend for a rich man as for a yellow dog. One of the most popular in-door sports, especially, for those who have made rather a failure of life, is to attack those who have great wealth and to represent every modern Croesus as an unmitigated scoundrel. Usually, if anyone ventures a word of defense and intimates that at least some rich folks are not as bad as they are painted, he is accused of being a sychophant or is suspected of ulterior motives. Of course, we agree that many folks are pious only as long as they are poor; nor would we deny that many of the idle rich are a liability to society, rather than an asset. Not only has too much great wealth been secured through fraud, or some variety of unworthy practices, but much of it is also being spent in such a way as to do more harm than good in the body politic. We have had too many evidences in the history of our country of how wealth seeks to evade and nullify, or by bribery and other persuasions to change, the laws of the land. And we know how dangerous it is when men consider themselves "above the law" because they are in possession of so much of this world's goods, and believe they can buy anything they want.

Nevertheless, it is our conviction that there have never in all the past been quite so many rich people with a sense of stewardship and a sincere desire to serve mankind. At least a considerable portion of the monied folk of our time are helping in a wonderful way to carry on the great philanthropic and eleemosynary institutions which have made this age unique in history. Though it may not be easy for some of us to appreciate the difficulties which millionaires must overcome if they are to be in any sense "soldiers of the common good," it is certainly our duty as Christians to cultivate an appreciation of the good which some of them are accomplishing. It remains true that "it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." All the more credit, therefore, is due to those who rise triumphant above the temptations of great possessions, and remain humble, unselfish and devout, filial toward God and brotherly toward their fellows.

Ed Howe, who is popularly known as "The Sage of Potato Hill," gave us the other day, in his homely philosophy, the following estimate of a very rich man: "John D. Rockefeller has done more good in the world than any other man that ever lived: he who does not know this is either unfair, or is not capable of knowing anything. Men with great minds have long attracted attention: they are as wonderful as anything in the world phenomena. Some of these great minds, in old age, have trailed off into nothingness. Rockefeller is a very old man, but his mind is as wonderful today as it ever was. Once he was a witness before one of the cruel investigating committees, and his testimony was the best sermon I have ever read. He told how he had always tried to advance the young men under him by teaching them good principles. And the world knows how many thousands of young men he has aided to become great in usefulness and success. It was a wonderful story, told by a wonderful man. Always he has been advancing, because of the wonderful intelligence he possesses in so great a degree. Rockefeller is a marvel; it is being admitted more and more today: it will be emblazoned everywhere and by everybody long after he is dead. The mean and envious have told many bad stories about him, but always these bad stories have disproved themselves; what lives in Rockefeller's history is that he has always believed in industry, thrift, fairness, politeness, helpfulness."

In spite of the obvious hyperbole of the first paragraph, Mr. Howe says something here which is worth remem-

bering. It is our opinion, moreover, that Mr. Rockefeller's choicest contribution to American life is his devoted and altogether remarkable son, John D. Rockefeller, Jr., a rich man of whom any country might well be proud. It is easy to envy and to criticize the plutocrats, but how many of us, similarly endowed with wealth, would have remained as human, as useful and as democratic as the Rockefellers? Instead of hating and cursing such men, we should thank God for what they have done and are continuing to do for the welfare of humanity.

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"QUOTABLE POEMS"

Quite often we are asked to recommend a volume of poetical quotations suitable for the use of public speakers or for home reading. It is therefore a particular pleasure to commend unreservedly the new book, *Quotable Poems*, just issued by Willett, Clark and Colby, Chicago (374 pages, \$2.50). Thomas Curtis Clark and Esther A. Gillespie collaborated in this anthology of 500 selections of modern religious verse, and Dr. J. Fort Newton, who speaks of himself as "one who is more indebted to the poets than to the theologians," contributes an appreciative prologue. In addition to a general section with 300 poems, covering a wide range of appeal, the volume contains a seasonal department of poems for "the great days of the year" and a most edifying collection of modern lyrics on "Immortality." This is especially helpful and well chosen. It is the sort of book for which many will be grateful.

* * *

The Parables of Saged the Sage

THE PARABLE OF THE SUNSET AND THE FOG

I was in a City whose name is London. And I said, I have never yet visited the home of Thomas Carlyle in this Village. But I have visited his Birthplace and his Grave at Ecclefechan, and I should like to see where he wrought, and Roared at Jane, and Smoked his Cheerful Pipe with Alfred Tennyson, neither of them saying a Word for the Whole Evening, and each declaring that he had had a Grand Time. So I went to Cheyne Row, and I saw all these things. And I found that I was in what was to me an unfamiliar Part of Literary London, and that on Cheyne Walk, which lieth hard by, are Many Literary Shrines. And I walked the Length of the Walk with my Guidebook, and checked off the places I saw. And I will not describe them here.

But I found it also a Place of Studios, with the names of many Artists. And I found an House where lived James McNeil Whistler. And I saw where he used to Nail Up his paintings out of Doors, that they might grow even more Dingy than he painted them. And here he died. And I walked a little space farther, and I came unto another house where Joseph William Mallard Turner lived and wrought, and where he also died.

And I had not known that the houses of these two artists were nigh unto each other, even on the same Street.

And I said, Turner and Whistler lived and died facing the Thames, and beholding, day by day, the same scenes upon the Road and the River. And Turner painted Blazing Sunsets as he saw them, and Whistler painted Dingy Fogs as he saw them.

And I said, Thus it is in Life. Men who live with the Same Outlook see one of them Sunshine and the other Fog, and they paint the things as they see them for the God of things as they think they are. But behold, there is an Amazing Contrast.

For, beloved, we all live on Cheyne Walk, some of us a little farther up the street and some a little farther down. And before the windows of every one of us there is both Sunset and Fog. And I would not disregard either. But by the Grace of God I will seek to Paint the Sunsets and let others paint the Fogs.

Chile, the Eager

JOHN R. SCOTFORD

Chile has gained world-wide fame by its shoe-string contour. Because of the long coastline and an excellent system of railways, all parts of the country are accessible, making difficult the path of the revolutionist. The combination of mountain and sea gives a physical beauty suggestive of California, Japan, or Norway. The southern portion of the country is well favored agriculturally, while the barren north is rich in minerals.

The Chileans are a blend of the adventurous Spaniard with the war-like aborigines, little modified by later immigration. Despite the genial climate Chilean life is tinged with asceticism. Jazz does not flourish. Life has a serious purpose. The Chilean possesses considerable energy, is quick to learn, and readily adapts himself to mechanical pursuits. Chile has the best railroads in South America, and it is the only country in which they are owned and operated by nationals. Women work in the hotels, are employed as conductors on the street cars, and have enjoyed university privileges for fifty years. The atmosphere of Chile is one of eager expectancy. Without the external stimulus of immigration, the Chilean is giving a very good account of himself. He is committed to the philosophy of progress.

The problems of Chile are the familiar twins—poverty and ignorance.

The mass of the people are unbelievably poor. Forty per cent of the children who attend school are under-nourished, and if the total population were considered this proportion would rise considerably. The market for manufactured articles is severely limited by the scant purchasing power of the people. Much of the poverty is attributed to the system of large landholdings, many of them little developed, and to the fluctuations of the market for copper and nitrates due to world conditions over which Chile has no control.

In the field of education, 60% of the people are illiterate and only 30% of the children attend school. In the past the school system was centered in the university, and the methods used have been described as instruction rather than education. In the words of an educator Chile is in the midst of an "educational earthquake." The teachers were dismissed, the curriculum re-organized, and the teaching corps re-assembled, all in the space of a few weeks. Although one man spoke of it as "a reformation with the foot rather than with the head," it is hoped that much good will come out of the upheaval. When asked as to the outstanding virtue of the Chilean schools a former superintendent replied, "The desire to do better."

The combination of hard economic conditions and the desire for a more abundant life has produced an interesting succession of political upheavals.

In the past the government of Chile has been that of an aristocratic oligarchy. The last blood-shed was in 1891, when the President and the Congress indulged in a civil war, the outcome of which was to subordinate the executive to the legislative branch of the government. In 1920 for the first time in Chilean history the presidency passed from the hands of the "four hundred families" to a man of non-aristocratic antecedents with the election of Arturo Alessandri. This meant the triumph of the common people and the initiation of a program of social reform. In his attempt to keep his election promises Alessandri found himself opposed by the old bureaucracy and the upper house of Congress. The slump in the nitrate market also involved both the government and the mass of the people in financial difficulties. Alessandri faced an impossible task.

The Congress brought about its own ruin when it voted itself an unconstitutional "indemnification" for its

services, while the pay of the army and of the public employees was several months in arrears. A committee of army officers compelled both the Congress and the President to do its will. Alessandri was not permitted to resign, but was allowed to go to Europe on "leave of absence" Sept. 23, 1924. First a conservative triumvirate and then a more liberal one tried to rule the country, but with scant success. Finally Alessandri was re-called, with the assurance that he would be permitted to carry out his program of reform. He returned in triumph on March 21, 1925. Few men in history have received such a popular ovation. Almost immediately a new constitution was adopted, the currency reformed and stabilized, a sanitary code was enacted, and Church and State separated. But the old difficulties again appeared, and Alessandri finally resigned in disgust in September, 1925. The next day the army compelled the Congress to enact every progressive measure before it. Alessandri was later sent out of the country.

Since the abdication of Alessandri the army has been the real governing power in the country. Carlos Ibanez, a military man, was elected President June 6, 1927, but there was no opposing candidate, and he was at the time acting President.

The military government of Chile affords a number of interesting contrasts. It is both more popular and more efficient than the aristocratic oligarchy with which Alessandri struggled. The professional bureaucrat has been ruthlessly turned into the streets. An honest endeavor has been made to carry out the reforms of the Alessandri regime. The group at the centre well understand that no government can last in Chile which does not seek to improve the condition of the common people, both economically and educationally. The local police have been incorporated into the national army as "carabineros," and law and order prevail throughout the country.

On the other hand, the government reveals the usual faults of military rule. Many petty rules are announced and enforced in a foolish fashion—such as a regulation that no picture show can start if there is a woman in the audience with her hat on, a statutory enactment as to the number of people who can stand on the platform of a streetcar, and a general prohibition of all noises after eleven o'clock at night. More serious is the complete muzzling of the press and the prohibition of anything approaching free speech. Those who make themselves obnoxious to the existing power are exiled to the desolate island of Mas a Fuera. The President is be-

lieved to be both honest and patriotic, but one wonders where such measures will end. The general atmosphere is one of suspicion and fear.

The brightest feature of the story is the fact that with all these changes there has been no shedding of blood and no confiscation of property. Chile seems to have learned the secret of a peaceable progress.

Many marvelous old Churches stand as a monument to the religious yearnings of the people. The Catholic priesthood has been recruited from the better families of the country and has a better reputation for both character and ability than in the neighboring lands. Because of its social standing it controls the rich, while by means of its superstitious appeal it is able to govern most of the poor.

Religiously, the greatest achievement in Chile has been the separation of Church and State. According to the Catholic bishop of Santiago, this was worked out in the spirit of tolerance and good will, and according to the judgment of most observers has redounded to the advantage of the Catholic Church. The terms of settlement were that the State renounce the right to nominate bishops, granted the Church a diminishing subsidy for a period of five years, and confirmed its title to all ecclesiastical buildings, lands, and endowments. The Church is undertaking to raise the equivalent of the State subsidy through contributions from the faithful. According to the bishop of Santiago these donations are entirely voluntary, but judging by the notices in the Churches and common report the path of duty is made pretty definite, at least with those who have the means to give. But the Church has managed to come out of the negotiations without serious financial damage and with heightened spiritual prestige. It would be well if settlements of similar situations could be worked out in other parts of the world in the same spirit.

Protestantism in Chile has fifty years of honorable service behind it. It pioneered in the promotion of religious liberty and in the development of education. At present it is beset by a number of pressing problems. As its work has been confined to the poorer classes of society it lacks standing socially and culturally. Any small group with a limited outlook will inevitably develop difficulties. With the development of the public schools the evangelical educational institutions are faced with the necessity of altering their programs or else losing the prestige which they have previously enjoyed. Protestantism in Chile is not self-satisfied, but is groping rather blindly towards some path that leads to progress.



Ranchos Chilenos—Home of a Farmer in Chile

"The Blue and The Gray"

(Memorial Address Delivered by the REV. ALLAN S. MECK, Pastor of St. Mark's Reformed Church, Easton, Pa., at the City's Celebration in St. John's Lutheran Church, May 30th, 1928)

Decoration Day is more than a holiday—it is a Holy Day in the calendar of America. We give this day to the memory of our soldier and sailor dead. It is too sacred to be desecrated by pleasure seeking, by boisterous sports, by shouts of joy, by loud acclaim, or by noisy demonstration. We cannot and must not forget our dead. Freely do we confess the debt we owe them; proudly do we proclaim the love we bear them. They are dead. They died for the rights of man. They died for free institutions. They died for the solidarity of the nation. They died for liberty oppressed by the law. Willingly and gratefully we gather in this holy place and breathe a common prayer:

"God of our fathers * * * * *
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

We meet in memory of all the dead who wore our country's uniform. We meet in memory of those who fell at Lexington, at Concord, at Bunker Hill, at Quebec, at Ticonderoga, at Saratoga, at Valley Forge, at Brandywine, at Monmouth and Yorktown. Our fathers then opened a new way, trod a new path, founded a new nation, having for its foundation principle, liberty buttressed by the law. They fought a good fight, finished their course and departed, leaving Columbia, the gem of the ocean, their debtor forever. They built this nation at the hazard of their lives, their fortunes and their sacred honor.

We meet in memory of those who died at Lundy's Lane, at New Orleans, at Lakes Erie and Champlain. They died to preserve this land from the hands of despoilers. They fought until our nation's right to independent life was acknowledged by the free peoples of the world.

We meet in memory of those who died at Palo Alto, Buena Vista, Monterey and Chapultepec. Their death gave the great Southwest a chance for a touch of the hand of civilization.

We meet in memory of those who fell at El Carney, San Juan and the far away isles of the sea when strong helped to bear the burdens of the weak. Then Good Samari-

tans walked the earth again. The emancipation of Cuba and the Philippines was a piece of work in behalf of decency and humanity.

We meet in memory of the dead of the great World War. We meet in memory of the 50,280 men and women killed in action, and of the 205,690 wounded and of the thousands who succumbed to that terrible scourge—influenza. We meet in memory of those who fell in Flander's Field, Mondidior, the Somme, the Marne, Fismette, St. Mihiel, the Argonne, and Chateau Thierry. We learned anew and afresh that courage had not died. For those boys nothing was too hazardous to face, nothing too awful to endure. Shall they fight in the air, or under the sea, or against poisonous gas, or liquid fire, or machine guns, or forts on wheels, they marched forward unafraid. Stories of heroism ceased to thrill us—they were so common. The majesty of the common man awed the world!

We meet in memory of the sailors who died on ship board in conflicts on the lakes or on the sea. Lest we forget, in memory of those who died in prison camps. We must not forget those honored dead, "death that came from exposure, of cold that froze, of heat that scorched; death that came from famine, of hunger unappeased, of thirst unsatisfied; death that came of infection from filth, from putrid food, from polluted water, soil and air; death that came from disease and pestilence from which there was no flight, no escape, within unsurmountable prison walls; death in an abyss of pain—pain of the flesh, of the brain, of the soul." Here they waited and would not go; waited and died!

More specifically we meet on this Holy Day in memory of the blue and the gray, in memory of the dead of the great Civil War. Decoration Day was born in the Sunny South. There under warmer skies flowers are more profuse. The widows, mothers and children of the boys in gray went out and strewed the graves of the dead with flowers. They scattered them impartially. Whether the graves of the blue or gray—all were covered. It thrilled every household where there was a vacant chair of this fratricidal war. The custom became universal. We honor ourselves by honoring them on this great day.

That conflict was between brothers. Brothers of the same nation, of the same family, of the same race. When Sherman met Johnston, Sheridan met Jackson, Meade met Longstreet, Thomas met Hood, Grant met Lee, North met South, courage met courage, strength met strength, endurance met endurance. That was no dress parade. It was the marshaling of the mightiest heroes that ever met on American soil.

That conflict was one of ideas. It was not a war of ambition, of aggression or territorial conquest. Who is supreme in American Government, State Government or National Government? Slavery brought on the conflict. For a few decades it was debated in the House and Senate. The storm broke about 1832 between two giants—Calhoun and Webster. Calhoun, the champion of the Sunny South, said: "The State is a planet that is sovereign, and the planet may break away from its sister planets anytime it chooses." Webster replied: "The Union is the central sun about which the States, like planets, move. A runaway planet means collision." Lee's army moved, saying: "Calhoun is right." Grant's army moved, saying: "Webster is right."

The issue of that conflict of ideas was left to the arbitrament of the sword.

Scene after scene passes before our eyes. Beginning at Fort Sumter and continuing at Bull Run, Seven Pines, Fair Oaks, Malvern Hill, Seven Days before Richmond, Antietam, Manassas, Fredericksburg, Chancellorsville, Gettysburg, Shiloh, Fort Donaldson, Fort Henry, Vicksburg, Chickamauga, Look Out Mountain, Atlanta, the Wilderness, Spottsylvania, Cold Harbor, the Bloody Angle, Petersburg, a hundred other skirmishes and at last Appomattox!

Of the many outstanding crises of that war was the night after Hooker's defeat at Chancellorsville in May, 1863. The army of the Potomac was discouraged, the cabinet dazed and the President staggered. Stanton and Halleck left the White House at 9 o'clock in the evening. The night was warm, the doors open and just across the hall was Lincoln's private Secretary, William O. Stoddard. To him we are indebted for the incident. After the visitors left, the solemn tread of Lincoln pacing back and forth broke the deep silence. Ten o'clock the walker walked. Eleven o'clock the walker walked. Twelve o'clock the walker walked. Then a few moments of silence. Stoddard left at 3 o'clock and still the footfalls of Lincoln broke the silence of the deep night. Chancellorsville asked: "Will Lincoln be the last of the Presidents of the United States? Will the Union be dismembered? Will our country remain half slave and half free? McClellan beaten, Pope beaten, Burnside beaten, Hooker beaten, what next?" What if Lincoln would have wavered that night! In the morning Stoddard finds Lincoln's door open and walks in. Cheery and composed was Lincoln with instructions to Fighting Joe Hooker to "fight again!" lying beside his cup of coffee. A few weeks later the Confederacy's Waterloo was fought at Gettysburg.

That war cost America 1,000,000 men in dead and permanently disabled. The Union losses alone were 60,000 killed in action, 40,000 died of mortal wounds, 200,000 died of disease, and 200,000 permanently disabled. Now count the Southern losses and you have the painful fact of 1,000,000 men lost to productive labor. These losses confirm the magnitude of this fratricidal war. Thank God, now,

BY CONTRAST

The air is clear and crisp and cool,
The sky a deep, deep blue,
The grass is green, and sparkling clean,

The world seems made anew!

What brought about the beauty
Of a day so fine as this?
What made old Mother Earth respond
As to a lover's kiss?

'Twas the pelting rain of yesterday
That swept the skies so clean,
'Twas that steady, drenching down-pour
That made the grass so green!

For it takes the clouds so heavy,
And a dreary, dismal day,
To clear the air for sunshine,
Where little folks may play.

And it takes the hurts and heart-aches,
And the disappointments, too,
To make us love the sunlight
When life's skies are clear and blue!

—Grace H. Poffenberger.

CONDOLENCE

(To O. H. S.)

Not the flowers that round her lie,
Nor even the soft words spoken,
Shall still your lips of anguished cry,
Now that the hearth is broken.

Far in the home the shadows creep
And mellow fairest offerings;
Into the silence that seals her sleep
Softly tread the gentle things.

And the gentlest of all that bide
Is the Presence of Him that gave
Wounded hands and feet and side
To overcome the grave.

Perplexed, but not unto despair,
O patient bear the pain you hold,
And gently in the Presence there
Encrust your void with gold.

Not the flowers that round her lie,
Nor even the soft words spoken,
Shall still your lips of anguished cry—
Only Love's cross, unbroken.

—Henry Linford Krause.

"By the flow of the inland river,
Whence the fleets of iron have fled,
Where the blades of the grave-grass
quiver,
Asleep are the ranks of the dead;
Under the sod and the dew,
Waiting the Judgment Day;
Under the one the blue;
Under the other the gray.

No more shall the war-cry sever,
Or the winding rivers be red;
They banish our anger forever,
When they laurel the graves of our
dead;

Under the sod and the dew,
Waiting the Judgment Day;
Love and tears for the blue;
Tears and love for the gray."

The blue and the gray are one today.
Wounds are healed. Asperities are forgotten.
The past is remembered without

bitterness. Sectional strife is no more.
Together we bled and sacrificed in two
wars. Lincoln's birthday is observed in
the South; the United States Government
erected a monument to Robert E. Lee at
Gettysburg. "Dixie" is revered in the
North like in the South. "The Star-
Spangled Banner" brings both South and
North to their feet. The Blue and the
Gray held their 50th reunion at Gettys-
burg, walking across the blood-soaked field
arm in arm. It was the will of God that
the Republic of the West shall be a united
country, inseparable now and forever.

An American visitor at the French front
was allowed a three hours' conference
with Marshall Joffre. The visitor said to
Dr. Fosdick that the most impressive in-
cident of the conversation came when the
Marshal drew from an inner pocket a
well-worn letter, written by a French

mother to her son in Canada, and, with
unsteady voice, read this:

"My dear boy: You will be grieved to
learn that your two brothers have been
killed. Their country needed them and
they gave everything they had to save
her. Your country needs you, and while
I am not going to suggest that you return
to fight for France, if you do not return
at once, never come."

America needs you now! On this day,
in memory of the sacred dead, we should
resolve anew and afresh to stand and live
for Columbia, the gem of the ocean, God's
last and best hope for the world. The
cause of justice, righteousness, liberty but-
tressed by the law, good-will need you
now! May we stand for and live for
sound learning, honorable industry, noble
thinking and holy living. Then in the
sight of God and man we are genuine
patriots.

My Faith and My Hope

A. E. TRUXAL, D. D.

THE BIBLE A GROWTH

From what has already been said the Bible came by a gradual growth. It was the result of an evolutionary process. It did not all come at once; it did not suddenly spring into existence. It constitutes the primal and fundamental religious literature of the Jews and Christians that was produced during many long ages and by a variety of experiences. It is frequently said by a certain kind of Christians that the Church is founded upon the Bible. Nothing could be wider from the facts in the case. The tree is not founded upon the fruit, but the fruit upon the tree. The Bible did not produce the Church, but the Church produced the Bible, the Bible grew out of the Church. All the writers of the Old Testament believed in God and worshipped Him before they wrote anything, and all the writers of the New Testament were Christians before they wrote. Abraham, Isaac, Jacob and Moses lived and worshipped before a single book of the Bible was in existence. King Hammurabi, who ruled in the land whence Abraham had come, had formulated a code of laws between which and the Mosaic code there is some resemblance and it is probable that traditions of these laws were held in the minds of the patriarchs for their government; but nothing of what we call our Scriptures existed prior to the days of Moses.

The same observation can be made in regard to the New Testament. The Christian Church came first. Christ is its founder. He commissioned His apostles to go forth and preach the Gospel and make Christians. They and others did so. They preached, baptized converts, organized congregations and celebrated the Lord's Supper before any book of the New Testament was written and long before its various books were gathered into one volume and regarded as sacred scriptures.

The books of the Bible were produced over a long period of time, one after another as the occasion seemed to require and as men were moved by the spirit within them to meet the requirements. The Bible grew out of the spirit and life and experience of the Church. It was not the Bible that made the men of God, but the men of God made the Bible.

The Inspiration of the Bible

What is inspiration? Biblical scholars of all ages of the Church have studied this subject, but no one has yet been able to produce a theory that satisfies all the facts in the case. What does inspiration mean? It means a spiritual in-breathing. The

spirit of one person is breathed into the spirit of another person; or one person inhales the spirit of another person. The inspired person is excited, elevated and moved by the influence of another person. Thereby he is enabled to see things and apprehend them in a way that would otherwise be impossible for him. Only a living person can be inspired; a thing cannot. Accurately speaking the Bible cannot be inspired, for the Bible is a book and not a person. But it can truthfully be said that the Bible is the product of inspired men.

Inspiration is not dictation. The two terms represent two entirely different transactions. Dictation is outward and mechanical, inspiration is inward and spiritual. And yet a large number of Christian people and even some ministers regard inspiration in the sense of dictation. They speak of the sacred writers as the pen-men of God. They recorded what God gave them. As a man dictates a letter to his clerk, so God dictated His Word to holy men of old. That would compel us to believe that the earth rests upon a great sea, that four angels could occupy the four corners of the earth, that God hardened men's hearts and punished them for the hardness, and that He did many other things which could not be attributed to the God revealed by Jesus Christ.

The Scriptures do not explain inspiration. In the St. James version St. Paul is made to say that every Scripture is given by inspiration. That is indefinite. Does he mean every religious writing? But according to the revisers the correct translation reads: Every Scripture given by inspiration is good. That statement is indefinite in its reference to inspiration, but it does not explain the process of inspiration. Again it is said that the Lord spake by the mouth of His holy prophets that have been of old. But how by their mouth? Again it is said that God spake in the prophets "by divers portions and in divers manners," but how in the prophets? Has not the Lord been speaking to men since the day of Christ by the mouth of the preachers of the Gospel? Does He not seek to establish His Kingdom on earth by men who preach in His name? Let the reader answer these questions. The prophets were so certain of their relation to God and of the truth of their words that they did not hesitate to say: thus saith the Lord. Is the preacher not also so sure of the truth of his message that he could also say: thus saith the Lord? Is he not persuaded in his heart that he is preaching

God's Word by his sermon? Inspiration is a spiritual operation. God is a spirit and fellowship with Him must be of a spiritual nature. He cannot be seen with the eye or heard with the ear. He can be apprehended only by an inward spiritual experience. Men were influenced by the Divine Spirit from the beginning to the end of the Bible, some more, some less. I believe that from the day of Christ to the present time men and women are influenced by the Divine Spirit, some more, some less.

Inspiration is not a one-sided operation. God's Spirit works in man's spirit and man's spirit works with God's Spirit. The person who lives in communion with God, trusts in God, walks with God and talks with God, will receive divine inspiration for the accomplishment of His mission in the Kingdom. Hence there are degrees of inspiration. The most God-like will receive the largest measure of God's Spirit. In Christ Jesus we have the truest, purest and fullest revelation of God. He walked and talked and fellowshiped with God, His Father. St. Paul said: In Him dwelt all of the God-head bodily. His inspiration accordingly was of a higher order than that of the prophets and apostles. And the writers of the Bible were under different degrees of inspiration. In the life, His words and works, His sufferings, death and resurrection, we have the fullest revelation of God, the truest manifestation of the supernatural. Everything else in the Bible must be judged and estimated by the revelation of Christ Jesus. To place everything in the Bible on the same level leads to endless confusion and many blind alleys.

Inspiration does not change the natural constitution of men's minds and hearts. Their modes of thought, emotional powers, customs of life, conceptions of earthly things and of the proper behavior of men remain what they were. Hence the worldly knowledge in the Bible is defective and sometimes erroneous. It simply represents the degree of knowledge that obtained thousands of years ago. The writers sometimes attributed to God things that were the doings of men. Sometimes they regarded things right and good which in the light of the Gospel must be condemned. But these things do not militate against the divine, the spiritual and religious truth in the Bible. They are simply human excrescences that have attached themselves to the scriptures. The Word of God stands forth all the more clearly, fully and powerfully.

(Continued)

NEWS IN BRIEF

THE PASTOR STULC AUTO FUND

Oh, yes, the fund is growing, but it looks as if it were doomed to failure in completion, unless its friends come to its rescue very soon. This car dare not stick in the mud. It must not lose power as we pull up the hill. We must not have a puncture and be tied up along the road. The amount needed to deliver a Ford Tudor Sedan in Czecho-Slovakia, including import duty, ocean freight, boxing, etc., is \$1,325. Right now we have \$781.70. The following subscriptions have been received since we reported \$532.10: Mr. and Mrs. W. D. Kight, Los Angeles, Cal., \$5; Caroline Hackenbrack, Manistique, Mich., \$3; A Friend, Martinsburg, W. Va., \$10; Mrs. W. R. Harris, Morgantown, W. V., \$5; Y. P. M. C., St. Luke's, Braddock, Pa., \$5; C. E. Zimmerman, Mt. Pleasant, Pa., \$25; W. F. Wagner, Harrison City, Pa., \$25; Mrs. J. O. Matter, Harrisburg, Pa., \$15; Willing Workers' S. S. Class, No. 7, Manor, Pa., \$8; Laura U. Gernard, Bedford, Pa., \$2; H. D. Dietrich, Phila., Pa., \$25; W. W. Anspach, Milton, Pa., \$10; Mr. and Mrs. M. L. Foutz, Harrisburg, Pa., \$5; Mite Society, Saxton, Pa., \$10; P. L. Knecht, Mill Hall, Pa., \$3; Cash, Hamburg, Pa., \$5; W. M. S., Salem, Harrisburg, Pa., \$10; Rev. A. C. Renoll, Fredonia, Pa., \$2.50; The Misses Bucher, Milton, Pa., \$4; Mrs. H. F. Owen, York, Pa., \$5; Mrs. Geo. W. Hoover, Blue Bell, Pa., \$5; Mr. and Mrs. C. A. Koontz, Rainsburg, Pa., \$10; Mrs. M. B. Bauman, Niantic, Pa., \$1; Mrs. Mary A. Pauling, Lewisburg, Pa., \$2; Effie A. Hine, Frederick, Md., \$1; Emma M. Shambaugh, Palmer, Neb., \$2; Mrs. Arthur Cornell, Greenville, Pa., \$2; Easton Friend, \$20; P. W. Seibert, Pittsburgh, Pa., \$20; W. M. S. of St. Paul's Church, Edinburg, Va., \$2; Emma Lantz, Edinburg, Pa., \$1; Mollie B. Lantz, Edinburg, Va., \$1.

Twenty-three gifts of \$25 each would settle the bill and start the car on its journey across the Atlantic, across the continent of Europe, and bring it to the front door of Pastor Stule in Czecho-Slovakia. Come along and let us see the thing through right now!

CHANGE OF ADDRESS

Rev. Ward Hartman from Dayton, Ohio, to corner Ross Avenue and D Street, Hamilton, Ohio.

Rev. Chas. A. Huyette from Hollidaysburg, Pa., to Millersburg, Pa.

Rev. D. J. Wolf from 254 East 15th Avenue, to 1321 Mifflin Street, Homestead, Pa.

Among those going Westward for the World's S. S. Convention will be Rev. William S. Gerhard, of Freeburg, Pa., who expects to drive to Los Angeles.

St. John's Church, Wernersville, Pa., Rev. Ralph E. Starr, pastor, on Whitsunday received 56 by confirmation, and 29 by letter and re-profession. More than 1,200 communed. Offering, \$2,730.

The sixty-first anniversary of the founding of St. Paul's Orphans' Home and the first anniversary of the founding of St. Paul's Old Folks' Home will be held at Greenville, Pa., Wednesday, June 20.

Anyone desiring to join an auto party to the World's Sunday School Convention at Los Angeles, should write at once to Rev. John S. Hollenbach, Manchester, Md. Particulars can be received on request.

Rev. J. Thomas Fox, pastor of Trinity Church, New Bloomfield, Pa., and principal of the Borough Schools, preached the baccalaureate sermon to the graduating

class of the High School, Sunday evening, May 27, on "Visions of Youth."

Rev. D. J. Wolf, of Homestead, Pa., has moved his family into the fine new parsonage at 1321 Mifflin Street, which was built at a cost of over \$12,000. Rev. Mr. Wolf was recently elected Stated Clerk of Allegheny Classis.

The Woman's National Committee for Law Enforcement ask all women to unite in earnest prayer with their Convention, which will open June 10, in Kansas City, preceding the Republican Convention, and June 24, in Houston, Texas, before the Democratic Convention.

On Sunday, May 20, Mr. Joseph B. Palmer, Service Secretary of the Bowery Y. M. C. A., New York City, preached the sermon at First Church, Berwick, Pa., Rev. H. I. Aulenbach, pastor. Mr. Palmer was the speaker at the union Church service held on the evening of May 20, marking the opening of "Civic Week" in Berwick.

Bethany Tabernacle, Phila., Pa. Rev. Arthur Y. Holter, pastor. Plans are being made for the Church School picnic on June 23 at Hunting Park. A very successful Mother and Daughter Banquet was held on May 15 with 180 guests. A D. V. B. S. will be held June 28 to July 27.

Members of Bethel Congregation, South Fork Charge, N. C., had the pleasure of having Dr. J. W. Meminger on Sunday, May 13. His timely message, fully illustrated by practical experiences, was appreciated. It was the pleasure of the pastor Rev. W. C. Lyerly, and family to have Dr. Meminger and his family in the parsonage for a short time.

A farewell tea to Mrs. William E. Hoy, who during her home-stay has worshipped with the congregation of Old First Church, Phila., Rev. Harold B. Kerschner, pastor, was given by the Woman's Missionary Society of the Church on Thursday afternoon, May 31st. Mrs. Hoy was presented with an Elgin-movement wrist-watch, and money for its "endowment."

A valued subscriber in Lehighton, Pa., writes: "I certainly could not be without the 'Messenger.' It is worth many times its cost and I wish every family would know what it means to have such a Church paper as ours in the home. May the Lord richly bless you one and all in your undertakings!" Such kindly words as these certainly cheer our hearts.

Memorial Church, York, Pa., Dr. Edward O. Keen, pastor, has a present membership of 285 in Church and 402 in Sunday School. For the year, \$1,639 were contributed for benevolences and \$7,782 for congregational purposes. The S. S. observed its 30th anniversary on May 6. S. S. offerings for the year amounted to \$2,093.20. Plans are being made for the annual reunion and picnic of the congregation on June 20.

The New Berlin Charge in West Susquehanna is now vacant. This charge consists of 5 congregations, with a membership of 320, and is located in a prosperous agricultural community. Any one interested please communicate with members of the Supply Committee: Revs. R. D. Custer, Mifflinburg, Pa.; I. S. Ditzler, West Milton, or Elder C. S. Zellers, Lewisburg, R. D., Pa.

In St. Andrew's Church, Phila., Pa., Rev. Albert G. Peters, pastor, 28 teachers and scholars attended the Church School every Sunday during the past year. 10 children have had a perfect record of attendance in the Children's Church. 11 new scholars were received into the Church

School during May. A Year Book and Directory has been published and distributed.

Mother's Day was observed in St. John's Church, Evans City, Pa., Rev. Dr. Howard H. Long, pastor, by special music by the choir and by Dr. J. M. S. Isenberg, who preached a very appropriate sermon in the morning and in the evening spoke on "The Safeguards of Our Community." On May 21, Dr. J. W. Meminger occupied the pulpit and presented the cause of Ministerial Relief in a very favorable manner. St. John's will meet its obligations in full.

The Seanoor Church, of Westmoreland Classis, Rev. R. Ira Gass, was founded about 1800 by Rev. John W. Weber, and since then 3 buildings have been built. The present building has been repaired recently to the extent of a new roof, repainting and re-frescoing. A beautiful painting of Christ in Gethsemane is on the wall above the altar. A re-dedication service was held Sunday, May 27, when the sermon was preached by a friend and former pastor, Rev. Dr. William C. Sykes.

The annual Mother and Daughter Banquet of Christ Church, Middletown, Md., Rev. J. S. Adam, pastor, was held on the evening of May 18. 145 attended and enjoyed the sumptuous repast prepared and served entirely by the Andrew and Philip Brotherhood Class of the Sunday School. The decorations of pink sweet peas and lilies-of-the-valley were most beautiful. A splendid program was given; the main address of the evening was made by Mrs. B. F. Blubaugh, of the U. B. Church.

Although several of our aged and disabled ministers and several widows of ministers, who were annuitants of our Board of Ministerial Relief, have recently passed away, other worthy, needy, veteran ministers and widows of ministers have been enrolled as annuitants. The Board of Ministerial Relief today is supporting 60 ministers and 130 widows of ministers in the Relief Department, and 10 ministers and 23 widows of ministers in the Sustenance Department, a total of 223.

"The News," of the Hellam, Pa., Charge, Rev. Walter E. Garrett, pastor, contains an interesting account of historical facts bearing upon ancestors of present members of the Church. The pastor has announced the sermon subjects until Oct. 7. A great loss is felt in the death of Claire H. Emig, aged 32 years, following an operation for appendicitis. Mr. Emig was a veteran of the World War. He was an active Church worker, serving as S. S. secretary.

Trinity Church, Canton, O., Rev. Dr. Henry Nevin Kerst, pastor, June 3 was High School Night, when the pastor preached a special message to the High School graduates of Trinity. The pastor will preach the baccalaureate sermon at Heidelberg College on June 10. There will be a chorus of 300 children in vestments at the Children's Day service. Mrs. H. N. Kerst will give the message to the children at the service in the evening.

Bethel Charge, Rev. C. M. Rissinger, Fredericksburg, Pa., pastor. The pastor's report shows the present membership of Zion, 192; St. Paul's, 197; St. John's 84; and Salem, 199. Spring Communion offerings amounted to \$1,437.54. Plans are being made for summer outings of each Church and Sunday School. The pastor's birthday on April 20 was pleasantly remembered by a surprise visit of his parishioners who left gifts of a new purse, \$20

in gold, \$7 in currency and many other things.

All of the representatives of the Board of Ministerial Relief, who have visited the annual meetings of the Classes throughout the entire Church, report that the cause of Ministerial Relief is highly esteemed and its help greatly appreciated by every Classis. Judging from the many expressions of interest in the Sustentation Fund Campaign, this fund will surely be completed within the next few years, for which the aged and aging ministers of our Church are very grateful.

On May 27, Rev. Henry I. Aulenbach, pastor of First Church, Berwick, Pa., preached the sermon at the annual memorial services held by the Veteran organizations of Berwick. The members of the local posts of the G. A. R., Sons of Veterans, Women's Relief Corps, Spanish-American War Veterans, American Legion, American Legion Auxiliary and 100 school girls selected to decorate the graves, led by the Berwick Band, attended the Church services in a body.

The North Penn Ministerial Association met at the historic Nockamixon Church, Ferndale, Pa., on May 28, as the guest of Rev. and Mrs. John W. Gilds. Two new members, Revs. Amandus Leiby and William Cogley, were elected. A paper was read by Rev. Howard Obold, entitled, "The Proper Observance of the Lord's Day," followed by a paper entitled, "The Attitude of the Church Toward Marriage and Divorce," by Rev. John B. Swartz. The association will have its annual outing on June 18 at Saylor's Lake.

Recently the Board of Ministerial Relief has received \$415.00 from Petersburg congregation, Eureka, South Dakota, and \$142.00 from Glueckstal congregation of the same charge, of which Rev. H. Treick is the efficient pastor. These amounts pay the Sustentation Fund Campaign quotas of each of these congregations in full. Not only in the Northwest Synod, where these 2 congregations are located, but in the other Synods of our Church, congregation after congregation will pay its Sustentation Fund quota in full, and a number of congregations have done this.

St. John's Church, Maudsley, Pa., Rev. J. N. Bauman, supply pastor, was entirely destroyed by fire on the night of May 21st. The fire was the work of a weak-minded incendiary, who is now in jail. The Church, though old, was a very substantial building. It was erected in 1859, but was largely remodelled later. Included in the loss was a newly purchased supply of both Church and Sunday School Hymnals. Active work is now going on toward the erection of a new building. In the meantime, services are being held in a newly built school house nearby, the use of which was graciously tendered by the School Board.

Dr. A. W. Moose, elder in St. James Church at Mt. Pleasant, N. C., died Sunday night, May 20. Dr. Moose and family were in public worship in the M. E. Church when he suddenly expired. He was one of the charter members of the congregation and has served as an officer for more than 30 years. He has represented his congregation on the floor of both Classis and Synod. His decease is a distinct loss to his Church and to the community in which he served as a drug-gist for many years. Funeral services were conducted in St. James Church May 22, by Rev. C. W. Warlick, assisted by many ministerial brethren.

On Memorial Sunday, May 27, Rev. H. H. Rupp, of St. John's Church, Lewisburg, Pa., preached the Memorial Sermon to the G. A. R., the American Legion, Veterans of the Spanish-American War, and the Boy Scouts. At the session of the Sunday School on the same day he announced the gift of a "Tom Thumb" piano to the Pri-

mary Department, the gift of Mrs. John C. Farley, a devoted member of the Sunday School and congregation. The piano displaces a "baby" organ which had been in use a number of years. The gift is greatly appreciated which the Sunday School expressed by a rising vote of thanks to the donor.

The Wooster Ave. Church, Akron, O., Rev. H. B. Diefenbach, pastor. A resume of the 8 years of the present pastorate shows that 737 new members have been received, of which 504 are at present on the Church roll; the pastor has conducted 203 funerals, officiated at 175 marriages and baptized 240 infants; \$50,602 has been raised for benevolences and for congregational purposes, \$68,804, which does not include the \$5,000 recently paid on the new site. Mr. E. E. Mahoney assumed his duties as S. S. Superintendent, succeeding Mr. Schlauch, on May 27. A "Family Day" service will be held on June 17.

St. Stephen's Church, Perkasio, Pa., Rev. Howard Obold, pastor. Following the Easter season, 35 men participated in the Every Member Canvass. The reports of the pastor and the organizations of the Church, as presented at a congregational meeting recently held, have been printed in a year book and distributed June 1. After the business session of the congregational meeting an illustrated lecture of the work of the Church was given and concluding the program a reception was held for the new members. Mother's Day was observed and offering of \$62.55 received for Phoebe Home. Both pastor and elder were elected delegates to meeting of General Synod. The Easter season closed with a special praise service on May 27.

In Memorial Church, Toledo, O., Rev. Perry H. Baumann, pastor, the Mother and Daughter Banquet May 23, was an exceptional success. Dining hall crowded to capacity. Program of music and addresses well received. Mrs. Mark Winchester gave an address on her experiences in the Near East last year. On May 25, student George F. Gaertner, of the Mission House Seminary, was united in holy wedlock with Miss Lulu Heberger. The bride, dressed in white lace over satin and carrying an arm bouquet of sweet peas, valley lilies and roses, was very charming. Miss Heberger was attended by Misses Emily Hirzel, Fern Dennis and Henrietta Hirzel. Mr. Edward J. Gaertner was best man and Messrs. Martin F. Flatter and Urban Johansmann acted as ushers.

St. John's congregation, Mifflinburg, Pa., Russell D. Custer, pastor, has made the interior of its house of worship most inviting and attractive. Approximately \$1,700 has been spent. The stained glass window has been refitted and repaired; the floor of the school auditorium and departments have been sanded and new Brussels carpet has been laid; the walls and ceiling have been painted and papered; the vestibule and stairway walls and ceilings have been repainted; linoleum has been laid on the floor; new lighting fixtures have been installed in some of the departments; and existing equipment has been either repaired or repainted. A warm welcome is extended by the whole interior, to both young and old.

The 40th anniversary of the organization of St. John's congregation, Millheim, Pa., Rev. G. A. Fred Griesing, pastor, will be observed on Sunday evening, June 10, at 7.30 o'clock, when the sermon will be preached by Rev. Frederick K. Stamm, a son of the congregation. The first services were held in 1882 in the U. B. Church; starting in 1883 services were held every 2 weeks in the M. E. Church until June 10, 1888, when the congregation was organized. Rev. Dr. Z. A. Yearick was the first pastor, from 1888-89, and was followed by Revs. G. E. Adams, 1890-1893; F. W. Brown, 1894-1902; F. E. Laufer, 1904—; W. D. Do-

nat, 1906-1920; J. S. Hollenbach, 1922-1924, and the present pastor. A historical sketch will be given at the special anniversary service by Rev. Dr. Yearick, the organizer of the congregation.

An impressive ordination and installation service took place in Zion Church, Prospect, O., Sunday evening, May 27, at which time Rev. A. H. Achterman was duly inducted into the Christian ministry and as pastor of Zion and Emanuel Churches. Both congregations were well represented. Rev. W. Huber chose as his theme, "In Answer to God's Call." Rev. E. Fledderjohann preached on "A Pastor's Relation to His Church," and Rev. H. F. Weekmueller presented "The Relationship of the Church to the Pastor." The choir ably assisted, rendering 2 anthems. The new pastor has been cordially received and is assured of the confidence of these good people. May Christ, the great Head of the Church, be their ever-present leader and friend, and bless what is done in His name.

The Whitsunday celebration of the Holy Communion at St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, was served in the pews and attended by 787 souls, Elder Walter S. Ludwig assisting with the help of officers of the congregation. Two new members were added to the Church, one by confirmation and one by letter. The public schools of the neighborhood observed Memorial Day in the Sunday School rooms, with an attendance of 800, under the direction of Miss Florence Ziegler, principal, and a member of St. Mark's Church. The pastor delivered the address. Thursday night, May 31, the Intermediate Christian Endeavor Societies of Reading and Berks County held their Rally in the Sunday School. Miss Kathryn Helwig, of St. Mark's, acted as hostess with her intermediates and presented a splendid program for the visitors.

Sixty people attended the first meeting of the New Reformed Church, Ogontz and Wooster Road, Phila., Pa., May 27 at 2.30 o'clock. The meeting was held in a house at 7306 Ogontz Ave., which the Mission Board has rented for this purpose. Mrs. J. T. Hammond, of Bethany Tabernacle Church, sang a solo, and a student, Willard A. Kutz, preached the sermon on the subject, "The Church, a Building Unto God." 3 young women and 1 young man volunteered to teach Sunday School classes. On June 3, at 2.30 o'clock, a full Sunday School and preaching service was started.

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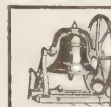
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HAGERSTOWN, MARYLAND

The members of the new Church wish to thank all those who have contributed so largely to the work in material and spiritual ways in this venture of faith, and extend a cordial invitation to all to come to worship with them.

Trinity Church, Tamaqua, Pa., Rev. A. C. Thompson, D. D., pastor. The new equipment offering advantages for suppers and social occasions was used for the first time in a large way during Boys' Week, when 265 fathers and sons sat down to the tables at a community banquet served by Trinity Ladies' Aid Society. On May 22, the first Mother and Daughter Banquet of Trinity congregation was held, under the direction of the missionary organizations of the Church, with 200 present. Addresses were made by Miss Ethel Baer, Mrs. Henry Schmauch, Mrs. Esther Cooper, Miss Kathryn Reich, Miss Ada Fritsch, Rev. Mr. Thompson and Mrs. George Butz, of Schuylkill Haven. Trinity closed the Classical year reporting 55 additions, \$28,000 raised during the year, with Apportionment paid in full. At Christ Church, supply, a catechetical class of 20 is receiving instruction. This congregation also raised its full Apportionment.

Trinity Church, Canton, O., Rev. Dr. Henry N. Kerst, pastor. Special music was rendered at the evening service on May 27 by Mr. E. Hubacher, Mrs. George Mast and the choir. The Hungarian Sick Benefit and Aid Association held a flag dedication service in Trinity on May 30. On June 3 at 10.30 graduates of Heidelberg College in Trinity Church had charge of the service. At 7.30 P. M. a service was held in honor of the High School students and graduates. The Children's Day offering will be for the remodeling of Heidelberg College's first building. On June 17, at 10.30 A. M., the cantata, "The Inheritance Divine," by Shelly, will be presented by the choir under the direction of Mr. Paul C. Long. The Masonic orders of Canton have been invited to hold their St. John the Baptist Service in Trinity Church on June 24, at 10.30 A. M. The patriotic service on July 1, at 7.30 o'clock will be the last Sunday evening service for the summer.

Schuylkill Classis of Eastern Synod has again this year paid in full every item of Apportionments for all causes. For 10 successive years Schuylkill Classis has the unbroken record of paying the full Apportionment. The Reformed Churches of Schuylkill Classis are not wealthy; indeed the average congregation has possibly less wealth than the average of the denomination. Schuylkill Classis is in the anthracite coal region, which has been hard hit in recent years. Our people in that Classis have, however, a love for the denominational work and they contribute generously toward its support. Every pastor and every congregation is loyal. There is co-operation all along the line with an energetic Classical Missionary and Stewardship Committee under the chairmanship of Elder U. H. Nuss, of Pottsville, and with one of the most capable Classical Treasurers in the denomination in the person of Rev. J. Arthur Schaeffer, of Tamaqua.

Wilson Avenue Church, Columbus, O., which is about to begin the erection of a new Church, recently conducted a financial campaign under the leadership of Mr. H. H. Patterson. The goal set was \$48,000. The campaign closed on May 18th, at which time the total amount raised in cash and subscriptions was \$48,050. According to a statement of Mr. Patterson, this campaign "left the Church in the glow of a spiritual revival, with everybody happy and the Church occupying a prominence in the City of Columbus never before attained." Mr. Patterson started another campaign in Grace Church, Buffalo, N. Y., Friday, May 25th. This will close June 15th. The aim of Mr. Patterson in conducting Church campaigns is not merely

the raising of money, but it is also to lift the congregation to a higher spiritual level. On two consecutive Sundays he occupies the pulpit of the congregation where he is conducting the campaign, not to challenge the people for money, but to influence them along spiritual lines.

Stoyestown Charge, Pa., Rev. William H. Snyder, pastor. The 3 Churches of this charge gave their May 27th Lord's Day services to the cause of the Near East Relief which was most ably presented by Mrs. W. E. Allen, wife of a Presbyterian minister, and her plea was liberally responded to. The pastor, delegate for Somerset Classis to Austintown Conference on Country Life and the Country Church, has made arrangements with his people so as to attend this Conference from the day of opening, June 12. Through the home-going of Mr. George Steinbaugh, a life-long member of St. Paul's, the Church became the recipient of \$3,000, and our much respected St. Paul's Orphanage, Greenville, Pa., receives \$500. Both the Church and Orphanage will benefit by an after division of this estate, share and share alike. The amount may reach the fine sums of \$6,000 and \$1,000. Mr. Steinbaugh was a consistent member, devoted to the cause of Christ, and entered upon his eternal reward at almost 84 years of age.

Rev. A. P. Frantz, pastor of St. Paul's Church, New Oxford, Pa., announced his resignation at the morning service on May 27, to accept the position of superintendent of the Hoffman Orphanage, where he will begin his new duties June 30. He succeeds the Rev. Sidney Smith, who has been superintendent of the institution since April, 1925, and who plans to move to York, where his parents, Rev. and Mrs. Andrew H. Smith, reside, and in the fall expects to continue his theological studies in New York. We read in the "New Oxford Item": "Rev. Mr. Frantz's resignation comes as a surprise to his congregation and to the community. Both the pastor and his wife have made many friends and members of the congregation and community commend him as being especially well qualified for the position. He has done much good work here with a loyal co-operative spirit shown by the members of the congregation and the whole community. All join in wishing Rev. Mr. Frantz and his wife success and happiness in their new field of endeavor." In this wish the "Messenger" is glad to join. Mr. Frantz is a former pastor of Salem Church, Catawauqua, Pa., from which Dr. W. F. More went to his successful administration of Bethany Orphans' Home, Womelsdorf. That congregation has also given five sterling sons to the Gospel ministry, viz: Revs. Wm. F. and Howard A. Kosman, Revs. Samuel E. and Clarence T. Moyer, and Rev. Geo. A. Bear.

Are grown people alone going to build the Kingdom of God? Some say, yes; some say, no. Are young people alone going to build the Kingdom? Some say, yes; others say otherwise. Between these two there is often quite a dispute. But, most of us have come to see that the task of building the Kingdom is so huge a task that **youth and grown people working together** will have their hands full getting it under way fairly soon. So, the World's Sunday School Convention at Los Angeles this coming July is built upon the idea that youth and age are both needed and each depends upon the other. The theme of the Convention is, "Thy Kingdom Come." All other World's Sunday School Conventions were for adults only. This one is for adults and young people. Young people are coming as delegates from all the various countries of the world. They will come along with groups of grown folks and so make up happy and interesting parties, but nevertheless they will be there. They will have many interesting parts in the program. For one thing, the general sessions

will give a prominent place to the world of youth. Dr. Poling will make a great address on "Youth." There will be three half-days of intensive group conferences on young people's work in which youth will share. There will be a Saturday afternoon garden party for the youth of all nations. There will be a monster Sunday evening rally of youth from all parts of California. There will be many things for youth. So, come along. The dates are July 11-18, 1928.

Services of re-dedication of the Ben Salem Lutheran and Reformed Church, East Penn Township, Carbon County, Pa., Rev. Franklin D. Slifer, pastor, and Rev. Arthur P. Snyder, Lutheran pastor-elect, were held May 27-30. The dedicatory sermons on Sunday morning were preached by Rev. Howard S. Paules and Dr. J. Rauch Stein. In the afternoon at 2 o'clock addresses were given by Revs. Joseph E. Freeman, Paul R. Pontius, W. M. Rehrig and W. K. Hauser. The Summit Hill choir rendered special music. At the evening service sermons were preached by Dr. J. Rauch Stein and Rev. Howard S. Paules. On Monday evening addresses were given by Revs. Thomas R. Brendle, Dr. George Gebert, Elmer S. Noll and Corson C. Snyder, and special selections were sung by the Egypt choir. A musical program, under the direction of Prof. Paul J. Reichard, was given at 7 P. M. on Tuesday evening. At the following service sermons were delivered by Rev. Dr. D. Burt Smith and Rev. Fred D. Wentzel. At the concluding service on Wednesday evening Rev. Harry D. Houtz and Rev. Dr. W. A. Dries, preached the sermons. The renovations consisted of new furniture, pulpit and pews; re-built organ; interior painting and decorating, and painting of the exterior; electric lights; stained glass windows and steam heating plant. The building committee was constituted by the Lutheran Church Council, consisting of Rev. Arthur P. Snyder, Robert Rehrig, Frank Fritz, Ira Nothstein, Calvin Haberman, Earl Ziegler, Eli Steigerwalt, John Fritz, Pierce Miller and Amandus Ziegler; and the Reformed Consistory, composed of Rev. F. D. Slifer, Alvin Snyder, Jeremiah Biebelheimer, George Wehr, Herbert Frantz, Leland Smith, John Troxall, Harry DeLong, Lewis Wehr and William Wehr.

Whitsunday Communion was observed in Trinity Church, Akron, O., Rev. Geo. Milton Smith, pastor, with a fine attendance and a most spiritual atmosphere pervading the services. This has been the second time the Whitsunday Communion was observed, making 5 in all for the Classical year. It promises to become a fixed program for the Church. June 3rd was set aside as Ingathering Day and a special effort was made to gather in monies for the building fund. Up to date \$22,000 have been paid into the Church Building Fund since Aug. 1, 1927. The Church has reached its schedule per month and frequently gone beyond. This is very encouraging to the Finance Committee. May 13 was a memorable day for the congregation. The membership gathered in large numbers for the morning services, beginning with Sunday School at 9 o'clock and combining with morning worship. Promptly at 11.15 the congregation formed a line of march and proceeded to the new Church at North Main and Dalton Streets, where the corner-stone was laid. One very delightful feature of the morning service and corner-stone laying was the presence of Dr. E. D. Wettach, of Youngstown, Ohio, who laid the corner-stone of the old Church back in 1893 and who again placed the contents of the old corner-stone into the new. Dr. Wettach was very happy in his reminiscence and brought a great deal of cheer to the congregation. Quite a large number of the charter members were present upon this happy occasion. The services were in charge of the minister and pastors from

the different Reformed Churches of Akron and representatives of the North Hill Ministerial Association were present at the corner-stone laying and took part in the service. When the stone was laid all visiting pastors and members of the consistory and chairmen of the committees placed a trowel of mortar. About 1,000 people attended the ceremony. Splendid progress is being made on the new building. A force of 50 to 60 men is at work day after day and the contractor is about on schedule time. During the month of June, Young People's Vesper Services will be conducted. Children's Day will be observed on June 10. All the organizations are exceedingly busy accumulating funds for the new Church. One gratifying report recently made was to the effect that the congregation has practically met its entire Forward Movement obligation.

RESULTS OF THE 1928 STEWARDSHIP ESSAY AND POSTER CONTEST

An unprecedentedly large number of Essays were written this year for the Stewardship Essay Contest, and 60 Posters submitted. In answer to the requests which came to the Stewardship Department, approximately 2,400 packets of literature were sent out to persons who contemplated writing Essays. Each Sunday School which participated in the Contest first made selections of the best Essays submitted. Some congregations gave prizes for the best Essays written. The Essays chosen were then sent to the Classical judges, who chose the 2 best from each group and submitted them to the denominational judges. As a consequence 205 Essays were received from 26 Classes. Many Classes awarded prizes.

Two persons read the Essays of each of the four groups; 52 in Group A, 60 in Group B, 51 in Group C, and 37 in Group D. These 8 persons chose from 10 to 14 Essays from each group to go to the 3 denominational judges of each age group. These latter judges consisted in each case of a woman, a layman, and a minister. Their decisions were made independently, so that it is the unbiased judgment of each of these which gave the results which are announced in the following paragraphs. The prizes for the Essays and Posters are being awarded, but it is a splendid thing to know that the greatest prizes of all are those intangible ones which go to each of the young people in the denomination who have thought and studied about Stewardship, and have then written or drawn their conclusions with pen or brush. The Stewardship principles which have thus been inculcated will be more enduring than all of the material rewards combined. The denominational judges for the Stewardship Essay Contest were: Mrs. A. R. Bartholomew, Miss Helen Bareis, Miss Carrie Kerschner, Mrs. J. W. Fillman, Hon. Horace Ankeney, Mr. W. N. Frederick, Mr. U. H. Nuss, Mr. L. P. Teel, Rev. E. H. Zaugg, Ph. D., Rev. Carl D. Kriete, Rev. E. F. Hoffmeier and Rev. Louis C. Hessert, D. D. Those who judged the Posters were: Rev. A. S. Bromer, Mrs. E. W. Lentz, Rev. A. V. Casselman, D. D., Rev. Wm. F. DeLong, D. D., and Rev. E. G. Krampe, D. D.

Group A: 1st, Paul Hoerneman, Lima, Ohio; 2nd, Margery Myers, Bethlehem, Pa.; 3rd, Albert Klohs, Canton, Ohio; 4th, Calvin Hoernemann, Archbold, Ohio; 5th, Florence J. Hosking, Telford, Pa.

Group B: 1st, Dorotha Yoder, Cheney, Kan.; 2nd, Freddie Beisser, Plymouth, Wis.; 3rd, Natalie Gehman, Bethlehem, Pa.; 4th, Catharine Longaker, Lansdale, Pa.; 5th, La Verne Wegener, Indianapolis, Ind.

Group C: 1st, Helen Strouse, Watontown, R. F. D. 3, Pa.; 2nd, Mable Fend, Butler, Pa.; 3rd, Elva Ludwig, Lancaster, Pa.; 4th, Hortense Duerst, New Glarus, Wis.; 5th, Harold Schortemeier, Indianapolis, Ind.

Group D: 1st, Paul B. Miller, Allentown, Pa.; 2nd, Lorene Sweet, Cleveland, O.; 3rd, Ella V. Gilson, Fredonia, Pa.; 4th, Maybell Reinkmyer, Jeanette, Pa.; 5th, Mary L. Machtley, Pen Argyl, Pa.

Stewardship Poster Contest: 1st, Bernard Hobach, Lansdale, Pa.; 2nd, Lees Hoover, Mt. Pleasant, Pa.; 3rd, Edith Krause, Milton, Pa.; 4th Herbert W. Kracht, Buffalo, N. Y.; 5th, Matilda Staub, Louisville, Ky.

While no one knew the results until the envelopes of the winners were opened and their real names and addresses discovered, it is interesting to see that 18 Classes and 7 States are represented in the list of the 25 prize winners.

THE RUFUS W. AND KATHERINE McCauley Miller Memorial Fund Prize Essay Contest

Subject: "In These Days of Change and Challenge, How Can We Spiritualize the Home Life of America?"

Length: Not over 3,000 words.

Time: All essays must be received by Dr. Paul S. Leinbach, Executive Secretary of the Publication and Sunday School Board, by Children's Day, June 10, 1928.

Eligible: Any minister or member of the Reformed Church in the United States.

Instructions:

- (1) Sign essay with an assumed name, giving correct name and address on a separate sheet.
- (2) Use one side of the paper only.
- (3) Manuscripts, as far as possible, should be typewritten.

Prizes:

- First prize—\$100.
Second prize—\$50.

BETHANY ORPHANS' HOME

Rev. C. Harry Kehm, Supt.

Memorial Day

Memorial Day was fittingly observed at Bethany. In the morning we followed our regular day's work. The schools were closed so all the boys and girls were available to do the work on the place. Many of the dahlia bulbs that we received were planted. The boys and girls worked faithfully, no doubt encouraged by the anticipation of what the rest of the day had in store for them. The weather was cloudy and at noon there was a slight rain. For a time it looked as if there would be a postponement of the program. We could read disappointment on the faces of the children, but soon the clouds broke and the sun shone—joy returned.

The parade was headed by Dr. More and the speaker of the day. The Bethany Band in full uniform came next and following the band the whole family from youngest to oldest marched down the front road to the flag staff. The program at the staff consisted in the children singing patriotic hymns, prayer and the presenting of a large American flag by State Representative, Mr. Ralph E. Schoener in behalf of Mr. H. C. Williamson, of Womelsdorf, Pa., the donor of the flag. While the children sang the "Star Spangled Banner," the flag was slowly hoisted to the top of the flag pole and upon reaching the top the flag was unfurled by the pulling of a string and 200 small flags dropped out of the larger flag and when the small flags struck the ground there was a scramble for them.

After the ceremonies were concluded, baseball games by the boys and tennis matches by the girls occupied the rest of the time of the afternoon. The athletic material which we received in response

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to our request of a few weeks ago was initiated.

Instead of the regular supper, we enjoyed a picnic treat through the generosity of a warm friend from Reading and the usual donation of ice cream from Burdan Brothers.

TELL US MORE ABOUT IT

AND THEN—WONDEDLAND!

A favorite story told in International circles is of the Englishman who met a New Yorker on ship-board. "I suppose you spend many a pleasant afternoon driving in the park," observed the Englishman. "How pleasant it must be to have so fine a park as Yellowstone in your city."

We have come a long way from New York, but here we are at the West gate of Yellowstone National Park, at the very door of wonderland. And we shall be here for five days! We shall drive to all the points of interest and we shall have plenty of time, between drives, to follow our own desires—to ride or hike or fish or just sit quietly and gaze at the wonders all about us. (I hereby serve notice that I for one am going to ride and that my fellow-travelers may be prepared for an exhibition of most unusual horsemanship!)

Who can describe Yellowstone Park adequately? We catch a few glimpses of its delights when we read the notebook of a young motor camper. (I know him very well and can vouch that his notes are not exaggerated.) All that he enjoyed and much, much more, shall we enjoy.

"We reached Yellowstone National Park a little after noon and proceeded as far as Mammoth Hot Springs. These are springs of hot water oozing from the ground and causing beautifully colored rock formations. Jupiter Terrace is the largest and is quite a pool of boiling water. Other large ones are Cleopatra Terrace and Minerva Terrace. Next we visited a small herd of buffalo; got good pictures of a bear standing on hind legs begging and of a coyote eating out of hand. This coyote also shook hands with me. Passed through the Silver and Golden Gates, driving as far as the Gardiner River. Stopped here and walked back about two miles and fished all morning. Found lots of deer and elk skulls and jaw bones. Passed the Obsidian Cliff, a rock formation, the Twin Lakes and stopped at the Norris Geyser Basin. Many and diverse geysers are found here. Next saw the Mammoth Paint

Pots; the Turquoise Lake, which is so clear you could walk into it if not careful; Prismatic Pool containing the four primary colors; the Excelsior Springs, a wicked looking hole of boiling water; the Punch Bowl; Handkerchief Pool; the Rainbow Pool, which was very beautiful, and numerous other geysers and hot springs along the road. Stopped at Old Faithful Camp. Saw Old Faithful shoot to tremendous heights several times and later in the evening saw search-lights played on it as it shot up in the dark. In the evening at Old Faithful Camp there was get-together singing and entertainment, solo work, talk by the rangers, and dancing until ten o'clock. Got picture of Old Faithful in action. Drove on seeing the Kepler Cas-

cade; Shoshone Lake in the distance; and Yellowstone Lake and River. The Lake is very large, even there hot springs dot the coast and even appear in it. Passed through the Knotted Woods and saw the Natural Bridge. As we drove along a large and a small black bear came out of the woods for something to eat. Fed them some cakes. Then I got the little one to sit up for some.

Next viewed the Mud Volcano; the Dragon's Mouth, a very appropriate name for a geyser shooting sideways out of a hill; and the Mud Geysers. The Upper Yellowstone Falls is a 109-foot drop of a huge volume of water. The Lower Falls falls 308 feet and is very beautiful. One of the outstanding wonders of the Park is the

Grand Canyon. It is 1,200 feet deep and 2,000 feet wide. The coloring of the walls is magnificent. Every imaginable color is represented and some in very brilliant shades. We then took a short-cut across the park to Norris Junction and camped at Madison Junction. Everywhere in the park you run into hot springs and geysers."

And that's not all! There are still "Pictures ahead!" on The Fellowship Tour.

(Continued next week—Meanwhile, you can secure an illustrated copy of the complete itinerary of The Fellowship Tour—July 5 to August 4, with special rates, by writing to Catherine A. Miller, 1505 Race Street, Philadelphia.



Minerva Terrace

One of the
many Terraces of
Mammoth
Hot Springs

Home and Young Folks

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

LED BY A CHILD

Text, Isaiah 11:6, "And a little child shall lead them."

There is more child leadership in the world than we are inclined to think. Christ placed the child in the midst, and the world is beginning to follow His example. More has been done for the welfare of the body and mind and spirit of the child in the past twenty-five years than ever before in the world's history.

The Junior Congregation is an effort to place the child in the midst during the morning hour of Church worship, and to recognize its leadership in life.

The noted American poet and writer, James Russell Lowell said: "Children are God's apostles, day by day sent forth to preach of love and hope and peace."

It is said of an old Roman general that when he heard on a great procession day in Rome the old men shout, "We have been brave!" he sighed: "When they can no

longer go to battle, who will take care of the country?" Along came the young men with a shout, "We are brave!" The old man sighed: "Alas! these, too, will soon be gone, and who will take care of the country?" Afater a while it was said, "Here come the children." The old man leaned over his staff and listened anxiously to distinguish their shout. At last he caught it: "We will be brave!" "'Tis enough," he cried, "the country is safe."

As we think of the future of our country and of the world—of the great tasks to be accomplished, of the problems to be solved, of the wrongs to be righted, of the victories to be won,—we watch the great army of boys and girls marching to our Churches on Children's Day and we catch their shout, "We will be brave!" and we are satisfied to entrust the future welfare of the Church and of the world into their hands.

I have heard the judge of one of our juvenile courts say more than once that it is a rare thing for a boy or girl who is a regular attendant at Sunday School to come into the juvenile court. The Church and Sunday Schools are training schools for child leadership, and the best men and women of the future are among their members.

Children possess one of the greatest qualifications for leadership—namely, faith. In the history of the fine arts we read that a little child on the streets of Florence watched for the coming of Michael Angelo, who was on the way to his studio. The child brought with it a large sheet of paper, for it intended to ask the artist to draw it a picture, and it firmly believed that he would. That was a bold faith. Angelo, the man who combined in one soul painter, sculptor, architect and poet, was in the zenith of his glory. Popes had pleaded with him for the fruits of his genius, and kings had offered him vast sums for a single work of art. The child's faith in asking him for a picture was daring faith, but it won the day. It went right to the heart of the artist. He could not disappoint such open and sincere trust and expectation. Sitting down on the side of the street, he drew a sketch, then and there, such as no other hand in all the world could have produced. That was what the child expected and believed he would do.

The spirit of faith and enterprise will help the child to win in its quest for leadership. A boy who was looking for work, saw the word "Push" on the door of the manager of a large store. He went into

the office and said to the manager: "My motto is the same as yours—'Push!'" and he got the place.

Another boy saw a sign, "Boy Wanted," in front of a store. He took the sign with him as he went into the office, and said, "I am the boy;" and he landed the job.

Another boy, looking for a job, was asked by the manager, "Aren't you the boy who was here a week ago looking for a position?" "Yes, sir." "I thought so. And didn't I tell you then that I wanted an older boy?" He replied, "Yes, sir; and that's why I am here now." He was an enterprising boy, and deserved the place.

The world's leaders of today were the boys and girls of yesterday, as the world's leaders of tomorrow are the boys and girls of today. We do not always know the price which had to be paid to make the men and women who became leaders in life. The following story will show how nearly the world came to losing one of its great leaders.

In a remote district of Wales a baby boy lay dangerously ill. The widowed mother walked five miles through the night in a drenching rain to get the doctor. He hesitated about making the unpleasant trip. He questioned, "Would it pay?" He knew he would receive no money for his services, and, besides, the child, if his life was saved, would no doubt become a poor laborer. But love for humanity, and a sense of professional duty, conquered, and the little life was saved. Years after, when this same child, David Lloyd George, became Chancellor of the Exchequer, the old doctor said, "I never dreamed that in saving the life of that child on the farm hearth, I was saving the life of a national leader."

Children, by their faith and courage, have saved the lives of others. When John G. Paton, the great missionary to the New Hebrides, was in the midst of his wonderful work among the savages who inhabited the islands, some of the leaders were consulting how to kill him. His little son, Fred, coming out of the mission house, rushed into the midst of the ring of savages, and, leaping on the knee of the chief, threw his arms around his neck and began coaxing and scolding him as "naughty." The fierce brows relaxed, and the men slunk away from the mission premises, disarmed by a child, and the life of the great missionary was saved.

Children themselves often serve as missionaries to bring others to Christ. In one of our large cities a minister and his wife stopped at a little Chinese store, because the children attended the Sunday School, being members of the primary department. They had visited the store before, and about all that could be said was: "How are you? We are glad the children come. Good-by." But this time Mrs. Ah Chong seemed excited. She left her children and drew the mother inside, and with beaming face and broken English she said: "I know God now. I know Jesus. I all same you know. Amoe, she tell me. She tell me all you say. I pray God now. Before, plenty trouble. Now, no matter. When children grow up I go Church all time. I all same kind of mother like you now." They started to tell her more of the way, but she interrupted, "I know. I know. Amoe she tell." Amoe was her little girl, a member of the primary department in the Sunday School.

We learn from this how important it is to have the best teachers we can get to teach our little children in the beginners', primary and junior departments of the Sunday School. It is a great mistake to think that anybody can teach little children.

A young lady was talking about her brother, who had just entered the medical profession. She confessed that he was not much of a physician yet, but he had got far enough along to doctor babies. But

little lives go out so quickly that of all people babies need the best professional skill. And because of their impressible minds and souls, they need the best care and the best teachers so that they may be fitted for the leadership which awaits them in the Church and in the world.

There is a great truth in the old saying, "The hand that rocks the cradle rules the world," and it is just as true to say that the child leaders of today will be the world leaders of tomorrow.

Poison liquor and lightning never strike twice in the same place. There's nothing left to strike.

PUZZLE BOX

ANSWERS TO—"DON'T BE TOO 'LATE' ENDING THESE WORDS"

1. Articulate; 2. Belate; 3. Capitulate; 4. Desolate; 5. Emulate; 6. Gesticulate; 7. Formulate; 8. Isolate; 9. Jubilate; 10. Legislate; 11. Manipulate; 12. Oscillate; 13. Percolate; 14. Regulate; 15. Scintillate; 16. Tabulate; 17. Undulate; 18. Ventilate.

TAKE YOUR "PEN" AND WRITE THESE

1. It follows transgression of the law.
2. To be very stingy.
3. The old Latin household gods.
4. Five books of the Old Testament.
5. Graphite sticks encased in wood.
6. A five-sided figure.
7. A vibrating weight.
8. Sometimes difficult to read.
9. Fifty days after Easter.
10. To be poverty-stricken.
11. The State colonized in 1682.
12. A formal expression of repentance.
13. Nearly surrounded by water.
14. The provost of the University of Penna.
15. The wife of Ulysses.
16. A triangular flag.
17. Thoughtful, with a touch of sadness.
18. To enter inside or go through.
19. A hanging ornament.
20. A Florida Bay.
21. A faint shadow.
22. Extreme poverty.
23. Once in, hard to get out.

—A. M. S.

Marian was visiting an indulgent aunt, and they were at breakfast. "Aunt Martha," said Marian, "will you please put too much sugar on my cereal and everything?"

THE PASTOR SAYS

By John Andrew Holmes

A young man's fortune often proves to be his greatest misfortune.

Family Altar Column

The Rev. Urban Clinton Gutelius

June 11-17.

Practical Thought: Christ died for the ungodly.

Memory Hymn: "Holy Ghost, With Light Divine."

Monday, June 11—Jesus on the Cross. Read Mark 15:22-32.

While Jesus hung on the Cross, He suffered, of course, the most excruciating pain. To alleviate this suffering to a cer-

tain degree the soldiers offered Him a stupefying liquor made of sour wine and bitter herbs, what we would call today, a narcotic. He tasted it, but did not drink it. That is, He refused any alleviation of the agonies of the Crucifixion by any drugged potion that might render Him insensible or unconscious. With a clear, sane, normal mind He drank the cup suffering to the very dregs and paid the full penalty for sin. He tasted death unto the uttermost that life might save unto the uttermost. He thus became the complete propitiation for our sins, and not for ours only, but also for the sins of the whole world. Therefore, salvation is neither to be sought nor to be found in any other. The blood of Christ cleanseth us from all sin.

Prayer:

"Cross of Jesus, cross of sorrow,
Where the blood of Christ was shed,
Perfect man on thee didst suffer,
Perfect God on thee has bled.

Dear dying Lamb, Thy precious blood,
Shall never lose its power,
Till all the ransomed Church of God,
Be saved to sin no more." Amen.

Tuesday, June 12—The Great Sacrifice. Read Mark 15:33-41.

In the course of human history great sacrifices have undoubtedly been made. But when we come to understand it fully none even approach the voluntary sacrifice that Jesus Christ made on Golgotha as He voluntarily submitted to Crucifixion at the hands of the ignorant and fanatical creatures whom He came to save and to bless. It must be remembered also that He was not wholly innocent of any crime, but that He was also the Son of God Himself. Truly it was "the great sacrifice." To emphasize and to symbolize this fact His death on the cross was attended by four so-called prodigies, viz.:—Darkness, earthquake, rending of the temple veil and opening of graves. "Truly this man was the Son of God." "And all the multitudes that came together to this sight when they beheld the things that were done, returned smiting their breasts."

"Well might the sun in darkness hide,
And shut his glories in,
When God, the Mighty Maker died,
For man, the creature's sin."

Prayer: Lord Jesus, when we behold Thee rendering the supreme sacrifice on the Cross, we smite our breasts in shame and sorrow! For we are so selfish, so forgetful, so ungrateful. Help us, we pray Thee, to stand and say with the publican, "Lord, have mercy on me, a sinner." Amen.

Wednesday, June 13—The Two Malefactors. Read Luke 23:32-43.

This narrative, though brief, is suggestive of many practical thoughts. Let us think a minute of the dying, penitent thief. He is supposed to have been a Gentile because he used the word, "kingdom." The impenitent thief is supposed to have been a Jew because he used the word, "Christ." The former manifested the following evidences of the reality of his conversion:—(1) He reproved and warned his comrade in crime. (2) He made a confession of his guilt. (3) He vindicated the claims of Jesus. (4) He prayed to Christ and exercised confidence in Him. So there are four lessons here for each one of us. In Christ we see the riches of divine grace and the power to save an inveterate sinner. But in it all we also see the danger of delay in making one's calling and election sure. A pious physician who witnessed 300 death-bed repentances reports that only 10 proved to be permanent and genuine.

Prayer: Make us truly penitent for our many sins, O Thou Who hast power to

forgive sin and to save from sin. Make us, we beseech Thee, so very sorry for our manifold sins that we shall quit them right now. For now is the accepted time, now is the day of salvation. May we never tempt Thee by presuming on Thy Grace and Mercy. In Thy Kingdom, remember us, O Lord! Amen.

Thursday, June 14—It is Finished. Read John 19:23-31.

Yes, the fulfilment of prophecy, the work of redemption and the salvation of man, were all finished, entirely completed. There was nothing further to do so far as Jesus was concerned. But you and I can not say, "It is finished." We are only in the process of being saved, in the process of keeping the faith, fighting the good fight and finishing our course. God grant that we may attain! For,

"Heaven is not reached by a single bound,
We build the ladder by which we rise
From the lowly earth to the vaulted skies,
And mount to the Summit round by
round."

Prayer: Gracious Father, give us the patience and perseverance of the saints. Grant us the power to lay hold that we may attain. May we be steadfast, unmovable, always abounding in the work of the Lord, for as much as we know that our labor is not in vain in the Lord. In the Savior's Name, we pray. Amen.

Friday, June 15—Burial of Jesus. Read Mark 15:42-49.

Extreme simplicity marked the burial of History's Greatest. It was not exactly an inexpensive funeral. He had been anointed beforehand for His burial by Mary of Bethany. The cost of the linen, the mixture of myrrh and the spices must have been considerable. But the attendance of mourners was very small. According to the Evangelist, only 4 persons; according to "The Entombment," by Hofman, only 9 persons. But was it not in perfect harmony with his policy in rebuking the great numbers of mourners in the home of Jairus? Is a man today to be measured in character and reputation by the number of people who attend his funeral? Are not some modern funerals suspiciously large?

Prayer:
"Let me hew Thee, Lord, a shrine
In this rocky heart of mine;
Where in pure embalmed cell
None but Thou may ever dwell.
Myrrh and spices will I bring,
True affection's offering;
Close the door from sight and sound
Of the busy world around;
And in patient watch remain
Till my Lord appear again." Amen.

Saturday, June 16—Justified By His Blood. Read Rom. 5:1-11.

A modern translation puts verses nine and ten this way:—"If therefore we have now been pronounced free from guilt through His blood, much more shall we be delivered from God's anger through Him. For if while we were hostile to God we were reconciled to Him through the death of His Son, it is still more certain that now that we are reconciled, we shall receive salvation through Christ's life." The argument is, If God can save His enemies much more can He keep His friends. If Love can die for us when we were in a repulsive state of impotence, much more now, since we are reconciled, will it cherish and keep us. "There is thus a triple antithesis: Enemies and Reconciled; Reconciled and Saved; Death and Life."

Prayer: O God, Thy love for us is past finding out. Thou dost commend Thy love for us because when we were yet sinners Thy Son didst die for us. Remove from our hearts the spirit of ungodliness so that we may become completely reconciled unto

Thee in our daily conduct, thus bringing forth fruits meet for repentance.

"Jesus, I live to Thee,
The loveliest and best;
My life in Thee, Thy life in me,
In Thy blest love I rest." Amen.

Sunday, June 17—An Offering for Sin. Read Isa. 53:7-12.

One needs to read this passage over and over and over again to get just a faint idea of its full meaning and significance. Can the depths of these words be plumbed by a mind that is merely human? We doubt it. We can account for them only on the ground of divine inspiration. In no other way can the cost of sin be estimated in words. Those words must be divine. For only divinity can measure the infinite price of man's transgression in the sight of an outraged God. In bearing the sins of the many He had to pour out His very soul. The appreciative soul instinctively cries out: "O the depths of riches both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out!"

Prayer: Increase in us, O Holy Father, the consciousness of the sinfulness of sin. May we also recognize its heinousness in Thy sight. We thank Thee that Thy Son didst pay the ransom price.

"Take my love; my Lord, I pour
At Thy feet its treasure-store.
Take myself, and I will be
Ever, only, all for Thee."

Birthday Greetings

Alliene S. DeChant

When we send to the Committee on World Friendship Among Children, 289 Fourth Avenue, New York City, for our Friendship Bags for the children of Mexico, we'll receive not only the bags but a set of picture cards and a letter of greetings to the boys and girls of Mexico. That letter will be written not only in English, but also in Spanish, and will introduce us to the Mexican boy or girl who receives our gift. And we'll put in that letter a goodwill message all our own, and add a self-addressed, unstamped envelope for the "Thank You" letter that the surprised, pleased, polite little receiver will want to send back to us. And, of course, we won't forget to put a tag on our gift and mark it "For a boy" or "For a girl." And here are the suggestions I promised you: For Boys' Bags: top, colored pencils, folding drinking cup, cardboard village, handkerchiefs, drawing set, transfer pictures, ball, games, scrapbooks, writing pads, tooth paste and brush, compass, small box of paints, cardboard zoo, glass marbles, whistle, magnet, postage stamps for collection, harmonica, puzzles and puzzle pictures. For Girls' Bags: tiny doll, hair ribbon, handkerchiefs, colored pencils and pencil box, jumping rope, jacks, sewing kit, bag of colored beads, colored threads, drawing set, small mirror in case, games, scrapbooks, writing pads, tooth brush and paste, small tubes of cold cream, metholatium, etc., puzzles and puzzle pictures, folding drinking cup, crochet and knitting needles, transfer pictures, small rubber ball, small box of paints, cardboard American village, cardboard zoo, ivory soap models wrapped in wash cloth or towel. Do NOT send candy, food, liquids, matches, firecrackers, pocket knives, anything celluloid, anything breakable, anything ugly. And perhaps we'd like to write a letter explaining some of the gifts we've sent,—rules for playing certain games,—how to care for a garden, etc., etc. "Bags of friendly gifts" greetings to all my giving boys and girls.



Bible Thought This Week

GOD'S THOUGHTS:—I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil. . . . And ye shall seek Me, and find Me, when ye shall search for Me with all your heart.—Jeremiah 29:11, 13.

"GOOD HUNTING"

Rose Brooks

A shiny black-and-yellow taxi whirled up the hill to the Harwood's door, and a tall young woman, trig as a soldier and pretty as a daisy, stepped out, as four young Harwoods, clustered in the front windows of their living room, observed.

"Aunt Ruth," said Peter approvingly. "Didn't know she was pretty."

In answer to a smart summons of the knocker, Betty, oldest of the family, flew to open the door. "You're our Aunt Ruth Harwood, aren't you?" she asked softly, instant admiration in her eyes for Aunt Ruth's perfect appearance.

"You're not Betty?" Aunt Ruth counter-questioned. "Why, you ought not to come above my shoulder;" and, to the three more timid young Harwoods, shyly emerging into the hall, "Mercy, I thought I was coming to guard a household of children! How dare you all shoot above your aunt in the four short years she hasn't seen you? Ah, all but one. Alicia, you've no idea how grateful I am to you for still looking up to me, instead of down on me, as Peter and Betty and Bob do. But where's your mother? She hasn't gone?"

"No," said Betty, feeling as if all ice were not only broken, but completely melted in the three minutes Aunt Ruth had been inside their door. "Father's talking to her now from New York, and Mother told us to watch for you and tell you she's be right down."

"And here she is!" Aunt Ruth ran halfway upstairs to meet Mother, hurrying down.

"Ruth! You really came! Oh, I shouldn't go and leave this household in your hands. And sooner than you expected, at that. Robert has just telephoned me I must start tonight, instead of tomorrow night, because he has word to leave New York a day earlier."

"Not till tonight? Why, that's all day long," said Aunt Ruth, taking in Mother's whiteness and tiredness in one quick look. "There's nothing five of us can't do in a day, is there?" She looked over the banister and smiled at the upturned faces below. "All you have to do is just give orders."

"But there's food to order, and my trunk to get down from the attic, and the laundry to count, and—"

"Betty'll order the food, and Peter'll bring down your trunk, and Alicia will count the laundry, and Bob and I'll stand by for incidental orders." Still looking over the banisters, Aunt Ruth nodded to each young relative in turn; and to their own surprise, the young relatives dispersed nimbly to perform their allotted tasks.

"Bob will show me my room, won't you Bob?" went on Aunt Ruth, realizing that Mother was at that point of tiredness when others, without giving a sign, must do a little thinking for her.

Bob, fallen under the spell of Aunt Ruth's sweet temper, as had the other young Harwoods, scampered upstairs and opened the door next to his own. "It's all ready, Aunt Ruth," he said, as pleased to do the honors as though he himself had had a hand in making it ready.

"Wait outside a minute," Aunt Ruth smiled at him as she closed the door, and in three minutes came briskly out, trans-

formed into housewifely capability by a plain blue linen dress and flowered smock.

No Bob awaited her. From Mother's room Aunt Ruth heard him demanding insistently:

"Where's my blue sweater, Mums? No, I looked there. No, I looked there, too. I've got to have it while your gone, and I want to put it on now, for baseball."

Aunt Ruth met them coming out of Mother's room. Bob determined, Mother harassed. Turning Mother around, Aunt Ruth pushed her gently back into her room, and shut the door.

"I'll help find the sweater, Bob," she said; and the search began, high and low, till it brought them up, low, in the cellar, before the work bench, where Bob had pulled it off.

"There! Now keep track of it!" advised Aunt Ruth, and sped upstairs to hear both Betty's and Peter's voices arguing in Mother's room.

"I have looked there," said Peter. "I looked there first. I did ask Betty to help me find 'em, but all she says is she can't find her fountain pen. No. I didn't borrow it. No, she can't look through my desk. What good would that do, anyhow, when I've looked myself? I did tell her I'd looked there. But I've got to have my running shoes while your away, Mums, and I wanted 'em this morning."

"And I've got a three-hundred-word theme to write," cut in Betty. "Oh, yes, I could write it with an ordinary pen and ink bottle, but I've got to have it while your away, Mums, and I wanted it this morning."

Again Aunt Ruth was in time to push Mother gently right-about-face to her own task of sorting, mending, and packing.

"My name is Nimrod," she said, a little grimly. "If you have the slightest idea of getting away tonight, leave all searching parties to me."

Closing Mother's door upon her, Aunt Ruth faced Peter and Betty. "Why in this world don't you help each other, if there must be a continuous hunt going on in this house?"

"Mother always seems to know where things are," said Peter weakly.

"You see she's home so much and we're home so little," said Betty, with the air that her reasoning was perfect. "She can't help seeing things around."

"I've heard of card catalogues," said Aunt Ruth cryptically. "But I didn't know they were vacillating."

"What's that mean?" asked Peter affably.

With equal affability, Aunt Ruth waved toward the dictionary. "This Nimrod comes to the aid of less mighty hunters only after they have really tried before they failed," said she. "The maxim applies to all manner of hunts, remember. Hunts in the dictionary, hunts over the house. Nobody is to send out an S. O. S.

to Mother again this day." And into her own room disappeared Aunt Ruth, to unpack.

The hunt for running shoes and fountain pen led the searchers, if Aunt Ruth could judge from sounds, to every corner of the house. Cellar and attic were included, as they had been in Bob's sweater hunt.

Two arguing voices rose, sharp and hard. "I certainly couldn't have taken your running shoes," Betty informed her brother curtly, as their trail led past Aunt Ruth's door. "What on earth would I want of 'em? And you would want my fountain pen."

The front door banged, and in bounced Alicia. Without so much as even looking in the hall closet, "Mums, where's my red beret? And where's—"

Before she could shout another word, Aunt Ruth leaned over the banister. "Look for it, you little tyrant!" she commanded. Then, at Alicia's surprised, "Where's Mums?" Aunt Ruth declared, "In her room packing. And not one of you is to disturb her, even if, armed to the teeth, I have to do a sentry-go before her door from now till train time."

Somehow, the day passed. Somehow, Mother assembled her belongings, packed them, and made her train. After the same yellow taxi that had whirled Aunt Ruth to the door a few hours earlier, had whirled Mother away, Aunt Ruth sank exhausted into the nearest chair and summoned her charges.

"We're going to have the best time in the world, this next month, while Mother's having a vacation," she began. "And I never in all my days saw anyone need one so much. But in spots we're going to reform before we have it."

The four young Harwoods looked blank. Sensing the "atmosphere" unerringly, as all children do, they knew Aunt Ruth liked them—and they had all liked her instantly. Why? Perhaps they couldn't have put it in words, yet they instinctively knew pleasantness and fair play when they met them; and what more powerful drawing cards to children than those?

"What spots?" came from Peter.

"The rules of the hunt are to be completely revised," said Aunt Ruth, answering his smile with one to match. "Never have I dreamed of such wild hunting as has gone on in this house all day long. You needed only hunting horns and leather doublets."

"Hunting? Hunting what?" came from Alicia in all innocence.

"Hunting what? Mercy! Are you so accustomed to the wild ways of the pack that you don't even know you've been hunting? Don't you ever keep track of your own things? Any one of you?"

"Awful hard to," said Bob with manly frankness. "Guess Mums does help us hunt a lot."

"She's not going to any more. Not ever.

When she comes back, she'll love our revised hunting laws."

"What are they?" asked Betty. "I never knew, either, how we've made Mother hunt."

"Why she hasn't changed her name to Diana years ago, I don't know," said Aunt Ruth. "Do you know what Nimrod means?"

And in answer to four puzzled faces, "It means mighty hunter."

"That's what Mother is," said Betty.

"Was," corrected Aunt Ruth. "As I said before, it's now my title. But there's this difference. No one under any circumstances is to appeal to Nimrod except as a last and desperate resort. Each hunter is to hunt alone, first. Afling, he may ask another young hunter to help, but only if he asks politely in this way: 'Good Hunting, Little Brother!'"

"We know the Jungle Book!" said Bob with enthusiasm.

"Of course," smiled Aunt Ruth. "Then you know how polite hunters should be. If properly asked, but not otherwise, other young hunters may join the chase, and they'd better, because it may soon be their turn to enlist aid."

Peter grinned. "That's fair," said he.

"And," proceeded Aunt Ruth, "all good hunters hunt in stealthy silence. Never in full cry, as this pack has hunted today."

"Won't it be fun!" said Alicia. Bowing low to Bob, she went on, "'Good Hunting, Little Brother!' Will you help me find my 'rithmetic book?'"

And Bob, himself bowing low, replied, "'Good Hunting, Little Brother!' I will, if you'll help me find my Scout knife."

"We'll look for 'em at once," whispered Alicia, and the two little hunters were about to steal away on tiptoe, when Aunt Ruth recalled them to say:

"The final rule of the chase is: If all young hunters fail, after a quiet and honest search, they may then, as a last resort, bow low to Nimrod, who, if politely asked, will aid."

Mother and Father came home in a month, Father cheery and hale as he always was, and Mother looking "brand-new," as Alicia put it. Aunt Ruth stayed a week after their homecoming.

"You've saved my life and reason," Mother told her on the last day of the week. "But how'd you do it?"

"I never had a happier month. I hate to go. I do love my mixer quartette," said Aunt Ruth with real wistfulness.

"The children adore you; but how did you wave a magic wand over their heads and get them to keep track of their own things? That eternal hunting was driving me mad."

"Oh, that?" said Aunt Ruth laughing. "Well, that's our secret. I promised the quartette not to tell. We invented a game that worked, that's all."

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PREACHER'S FINGERPRINTS

We have become accustomed to battling to get a site for a Church, because our real estate men have put restrictions in the fundamental deeds of subdivisions which keep them out for twenty-five years, fifty years, from thousands of acres of our city, but never until now did we find a civilization which compels a minister of the gospel to go to the police station and register, having fingerprints taken before he is allowed to fulfill the vows of a Methodist preacher to "visit from house to house." Same thing if he wishes to distribute cards inviting people to Church or Sunday School. This is the practice in Beverly Hills, the town made famous by the residence of Doheny, Fairbanks, Pickford, Chaplin, and Will Rogers. "Can you beat it?"—Dr. Guild in California Christian Advocate.

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Second Sunday after Trinity, June 17, 1928.

The Crucifixion

Mark 15:16-47.

Golden Text: God commended His own love toward us, in that, while we were yet sinners, Christ died for us.

Lesson Outline: 1. The Crucifixion. 2. The Cross.

The story of the crucifixion is recorded in all of the Gospels. Each of them adds

unique and significant features to the tragedy. And jointly they give us the story of an event that has troubled and moved men more profoundly than any other in history.

I. **The Crucifixion.** The story is told in very simple language. Less inspired men might have reported this tragic event with less restraint and with more rhetoric. But it is the facts themselves that make the crucifixion sublimely significant, and the evangelists let these facts tell their own wondrous story.

Jesus was crucified in Golgotha. The traditional site of this skull-shaped hill is within the walls of Jerusalem, but the actual site was outside, and near, the city. The place now generally accepted as the site lies north of the city, near the Damascus gate. When the soldiers led Jesus from the hall of judgment to His execution, a great throng of people followed the procession. The majority, of course, was hostile to the Master, but certain women of Jerusalem smote upon their breasts and wept in sympathetic pity. In accordance with Roman usage, Jesus bore His own cross, though the ordeal of the trial had weakened him to the point of exhaustion. On the way to Calvary Simon of Cyrene was pressed into service and compelled to relieve the Lord of His burden. It was about noon when four Roman soldiers nailed Jesus to the cross. They had offered Him drugged wine to numb His senses, but the Master had refused it.

The scenes enacted at the foot of the cross are black with cruelty and passion. The soldiers paid no further heed to the suffering Saviour. Their interest was centered upon the division of His garments, which were their customary perquisites. But His Jewish tormentors continued and augmented their venomous rancor against Jesus. Even His patient suffering and innocent blood did not quench the hatred of the rulers. The mockeries and insults heaped upon the dying Christ were still more heartless and brutal than those that had marked His trial.

Inspired by the example of their rulers and elders, the people also jeered the Master. They taunted Him with His Messianic claims and challenged Him to prove them by descending from the cross. They reminded Him mockingly of His alleged boast to destroy the temple and rebuild it in three days. We associate tender hearts, hushed voices, and helping hands with the solemn scene of death, but the Saviour's cross stood in a raging sea of cruelty and hatred. His eyes looked upon faces distorted with passion, and His ears were filled with maledictions.

The only light that falls upon this darkest page of history comes from the sufferer Himself. The Gospels report seven utterances of Jesus from the cross. One of them is given by Mark and Matthew; three by Luke, and three by John. Together they are an epitome of His redemptive ministry. They show us that, on the verge of the grave, Jesus was as confident of the presence, power and purpose of God as in the brightest day of His career. They voice His bitter anguish, but all His triumphant faith, His immeasurable love, and His steadfast hope. He was the Saviour of men to His last hour. The impenitent He commended to the forgiving love of God. To the penitent thief He opened wide the gates of Paradise. And His own Spirit He committed confidently into His Father's hands.

All but one of these last words are easily understood. The one exception is the cry that welled up from the depth of His tortured being about the ninth hour, "My God, My God, Why hast Thou forsaken Me?" It was a cry of desolation, marking an extremity of physical pain and spiritual anguish which it is difficult for us to fathom. But though the full meaning of these tragic words is obscure to us, we know that they are not a cry of despair. They are a quotation from the twenty-second psalm, which is a prayer in distress and a song of salvation. In His darkest hour this familiar language of prayer and piety leaped almost unbidden to the lips of Jesus. It voiced His bitter pain of death and His yearning for relief.

Jesus expired after He had been on the cross only about three hours. This was unusual. Pilate seemed unwilling to believe it until the centurion had verified the report. John tells us Jesus died with

the victor's cry, "It is finished." And Matthew reports various strange portents connected with the death of Jesus—an earthquake, and the opening of graves.

II. **The Cross.** The wonder of Jesus' death is unfathomable. When we ponder all that the evangelists report we feel that the half has not been told. But it is only the heart of man that knows this deep meaning of the cross. The mind blunders and staggers when it attempts to state in terms of logic the mysteries of love. Love defies all logic and confounds the reason. And the love of God speaks loudest on Calvary.

All our human theories of this matchless love, the theories of atonement, so-called, contain elements of truth and error. Some of them, indeed, seem completely to ignore the Father whom Christ revealed to men, when they picture God as a creditor who demanded full payment of the last farthing of the debt of sin owed by man, or as a celestial sovereign, jealous of His vested rights and zealous to vindicate His violated honor. And even the best of these theories fail to satisfy us. Perhaps none of them can ever set forth fully why the Lamb of God was slain for the sin of the world.

But the heart of man, in its quest of pardon and peace, of righteousness and joy, will ever find them at the foot of the cross. Perplexed and wearied by philosophies, nauseated with pleasure, hungry for abiding happiness, baffled and beaten by sin and sorrow, men have found in the cross of Jesus the solvent of their greatest problems and the satisfaction of their deepest needs. On that cross God gave Himself to the utmost to a sin-sick world. There men may take His love and find Him Whom to know is life eternal.

As the cross of Jesus reveals the matchless love of God, so it also reveals the loathsome and deadly reality of sin. It is quite the fashion today to analyze and study sin. It is very cleverly treated as one of the pressing problems in the painful and slow ascent of man from the brute to perfection. Novelists and essayists exploit it, and the stage exhibits it. And the general tendency seems to be to explain sin away. It is dissolved into ignorance, whose cure consists of better education. Or it is treated as the result of a crippling and stunting environment that must be swept away by the rising tide of social justice.

But all that is mere chicanery and not sound therapeutics. It relaxes the moral fiber of mankind and it dulls their spiritual vision. It leads sinners to self-pity, but not to penitence. It creates a sense of social inequality and injustice, but not a consciousness of individual and social guilt that will drive men to God with broken hearts and contrite spirits.

Under the cross of Jesus we realize that sin is neither ignorance nor misfortune, but wilful and wicked opposition to God. Its root is found in the will of man, and not in his environment. Moreover, it is opposition to the love of God, not merely to His law. By encompassing the death of the gracious Saviour, it manifests its utter heinousness, its blind folly, and its fearful power. There may be help and hope for a man who breaks a law. That can, somehow, be satisfied and settled. But what hope or help is there for a man who spurns love and crucifies the supreme Lover of all ages? And that is what sin did to Jesus. It is the inmost essence of all sin. Its supreme need is penitence and pardon. And its only hope lies in a God who will abundantly pardon. As Christ is lifted up, He will draw all men unto Himself. They will seek and find salvation from sin in the pardoning and cleansing love which He revealed in His life and death.

Thus the greatest lessons of the cross are the love of God and the sin of man. The Roman soldiers understood none of this. They were utterly indifferent to the

ANNOUNCING

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The Junior Church School Hymnal is the first of a series of graded hymn books to be published for the Church School and in conformity with the "Age Group" program.

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The hymnal is distinctive in the fact that it is correlated with the Junior Program, reflects its aims and purposes, and provides materials that were long lacking in the realization of its objectives. The Junior Church School Hymnal is a program book, and on that account, it is believed will be welcomed by all who desire to give boys and girls a deepened and enriched experience of the Christian life.

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Because training in worship is fundamental in the Church's program of Christian nurture, the Junior Church School Hymnal contains typical services of worship. These are most suggestive to leaders who desire counsel and help. They incorporate and express the objectives outlined in the Junior Program. Supplementing them, the volume includes collects and prayers, religious poetry, hymn stories and teaching hints. This material is so arranged that it lends itself to program building.

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Publication and Sunday School Board of the Reformed Church
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tragedy of Calvary. The Jewish rulers were openly hostile to the crucified Christ. But afar off, on the edge of this indifferent and hostile crowd, stood a few of the Master's friends. They loved Him and suffered with Him in spirit. Their minds could not explain the mystery of the atonement, but their hearts understood its deep meaning. The love of this crucified Saviour had led them to God.

The cross of Jesus is still an object of indifference to many, and to some it is an object of scorn. But to multitudes of men, past and present, it manifests the power and the wisdom of God unto salvation. That power and wisdom of God is His infinite love.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

June 17th—The Church's Responsibility for Recreation.. Leviticus 23:39-43;

Mark 6:31, 32

Recreation bulges very largely in our present day social program. It is a necessary and a legitimate expression of life. The constant stress and strain to which people are subjected in their daily rounds make it imperative that they should have prolonged periods of recreation—seasons and occasions when their jaded nerves and wearied bodies might be renewed. There are various agencies and associations which are seeking to provide recreation for the people of this generation. Some of them are doing so for purely commercial reasons; others, like welfare and social service organizations, are supplying many forms and types of recreational activities. Institutions are not wanting that make a speciality of this greatly needed expression of our life. The question, however, arises—should the Church provide recreation for its members?

There are those who say that this phase of activity does not lie within its mission and program. There are those who insist that the Church should confine its work entirely to the interests of the spiritual side of life, that it should preach the gospel to sinful and dying men and seek to reclaim those who have wandered into the by-paths of sin and try to vitalize those in their spiritual growth who belong to its membership. On the other hand there are those who insist just as strongly that the Church should assume responsibility for all of the phases and relationships of human life, that its mission is by no means fulfilled when it ministers simply to the spiritual. Man is a unit and the Church undoubtedly should address itself to the whole of man's nature. There was a time when the Church assumed responsibility for practically every side of man's life. It controlled transportation, hospitality, charity, education and practically every other phase of human life. Long since these forms of life have passed over to other agencies and institutions for control and support. The Church does not now regulate transportation. It has committed that to the railroad companies and to the steamship lines. So it has committed education to the schools and colleges and the universities. It has entrusted charity largely to welfare and social organizations.

Now, the question arises—does the Church still have a responsibility for recreation or has that phase of life likewise been transferred to other organizations? Sometimes people censure the Church for apparent failure to do a lot of things of a humanitarian character. They think that it is too spiritual, too much removed from every-day life. But it must always be remembered that the Church is preparing the soil, the background in which these benevolent, social and philanthropic activities may flourish. If it were not for the Church, the springs of benevolence would soon dry up. If it were not for the

Church many of our welfare organizations could not maintain their existence. Sometimes the Church receives scant credit for the spiritual influence which it either directly or indirectly wields upon these activities which no longer come specifically under the Church's control.

Now, what is the Church's responsibility for recreation? Recreation means "making over again;" it means recreating, renewing. This is precisely the mission of the Church. Like its great Founder it "came to make all things new;" but this must include the whole of man, not merely a part of himself. The Church certainly has a responsibility for the physical as well as the spiritual side of man. It must assume a certain responsibility for all of life. It cannot divest and divorce itself from business, from politics, from education. It certainly has a responsibility in determining business standards and honesty and integrity in government and wholesome ends in education. The Church must influence these departments of life with a spiritual dynamic. It must put high ideals and honest and earnest motives into the people who engage in these activities. So the Church has a responsibility for people's recreation. It must inspire it. It must guide it, not repress it. It must correct, not condemn it. It must seek to rid it of unwholesome features. But most of this it can do best by indirection rather than by direction.

There are, however, those who are not quite satisfied with this more or less indirect influence of the Church with regard to this subject of recreation. They insist that the Church should provide in a very definite form, phases of recreation, that it should provide baseball, basketball, football, bowling, tennis and other forms of amusement for its people, especially its young people. This would involve a much larger program than many Churches are able or willing to put on. It would require adequate equipment and a greatly increased budget. Whether or not the Church should assume this responsibility, it should always do it as a form of ministry. It should be regarded as a legitimate part of its program. Sometimes the Church engages in these recreational activities in order to hold its young people or through this means to win others into the Church. This is not the highest nor the best reason for the Church engaging in recreational activities. It should do so for the sake of recreation itself, not as a means to an end. Its chief mission is service. If it can serve the people by providing recreation for them it becomes a legitimate phase of its mission. But if it engages in these things simply to build itself up and ultimately serve itself, then it usually fails. It may hold the young people for a while, but eventually they drift away. Henry F. Cope says, "Churches bait the membership hook with a gym. If you are only baiting a hook people will nibble away at the bait for a while. They will get as far as the gym, but no further. You keep the hook and they keep the bait. Use play and recreation facilities as a bait and the expected process is reversed. The fish pulls the rod into the stream." There is apparently too much of this in many of our Churches. Recreation must be engaged in for the wholesome effects which recreation itself will bring and not as a subterfuge for winning people to Christ, however necessary it is to win people. The Church must at least be sincere in its work. It cannot offer one thing and have an ulterior purpose in mind. The Church should furnish recreation because recreation is legitimate and necessary for the development of the human life. The Church wants to minister to the body as well as the mind and heart of the people of the community. Too long have we been divorcing our life and separating it into different units and compartments. We find that we

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COMPANIONATE MARRIAGE: A public debate between Judge Ben Lindsey and G. C. Brewer, Christian minister, held in Memphis, Tenn., April 2, 1928. This was Judge Lindsey's third defeat; so decided by open vote at the close of the debate. Fifty-four pages, twenty-five cents; five for one dollar. **THE CHRISTIAN LEADER CORPORATION**, 422 Elm St., Cincinnati, Ohio.

must develop the whole of our life if we want to attain the highest development. "Body and mind according well must make one music." Life is a unit and when the Church ministers to the body it believes that the body is the Temple of the Holy Ghost and that it is not to be despised nor neglected in the development of the full-rounded and complete man.

Apropos to the above article, we would call your attention to the following action taken by the General Synod of our Church at Hickory, N. C., in 1923, on "The Problem of Recreation":

"Various theories are advanced to account for play and to explain its meaning and value. These theories should be studied for an intelligent understanding of the subject, on which there exists considerable literature. There is a general agreement, however, that the impulse to play is universal and has great educational value for the normal development to human life. It is an established fact that play has undoubted value in the physical development of human life. There appears to be scarcely less certainty that, under proper guidance, it is of equal value in the development of important mental qualities and moral traits. Its influence consequently on character seems to be inevitable. It is a conclusion of the Committee, that it possesses great possibilities for Christian training as a part of the Church's educational program and spiritual purpose; and, that therefore, the Churches should be concerned for the play life of the people as a vital factor in the development of Christian personalities.

While what has been said applies particularly to children and young people, the Committee believes that under the strain of modern conditions of living and work, recreation is essential to all the people, both as a preventive against injurious influences and also as an inspiration to better service in the work of the world, while at the same time enriching friendships and enlarging the joys of life. Moreover, there is evidence that recreation as a religious factor in Churches' programs becomes also a factor in developing Church fellowship and in promoting community evangelism. Supervised play activities create a friendly atmosphere among the people, and cultivate the spirit of team work, both of which are necessary to successful Church administration. At the same time this influence is radiated into the community and adds effectiveness to the Church's efforts to win the people of the community to Christ and the Church.

It is the Committee's judgment, however, that where it is a disputed

question whether the Churches should at all concern themselves with play, it were better for Churches to refrain from entering this field of service, and confine their efforts to a consistent program of education upon the subject in order to produce conviction and sentiment within the Church membership and the community as to its religious value.

Recommendations:

1. Churches seeking to utilize the religious value of play and to discharge their local responsibilities in this matter should co-operate with those community agencies that already exist rather than attempt to set up rival agencies; provided, however, that the community agencies are carrying on their work in the interest of the people and not for commercial gain, and are adequately meeting the needs of the community or are capable of doing so.

2. Where no recreational agencies exist the Churches should lead the way—co-operatively where possible—and if need be, they should set up programs, putting them upon as broad community bases as the conditions may permit.

3. In undertaking to guide the recreational programs of their communities the Churches should give careful consideration beforehand to questions of leadership, organization, and equipment, without which, with the best intentions, failure will follow, and the cause become discredited. It is a part of the plan of the Commission on Social Service and Rural Work, through the Board of Home Missions, to give local assistance in such matters where requested to do so.

4. The Committee recommends that careful study be given to the abundant and growing literature dealing with this whole matter. Attention is especially called to two books that deal with both principles and programs of recreation, from a religious point of view, and contain valuable bibliographies for further study. These are "Recreation and the Church," belonging to a series on Principles and Methods of Religious Education, by Herbert Wright Gates, the University of Chicago Press; and "The Church At Play," belonging to the Community Training School Series, by Norman E. Richardson, Abington Press, New York and Cincinnati."

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor

Room 416, Schaff Bldg., 15th & Race Sts.,

At the meeting of the W. M. S. of Wyoming Classis held recently, Mrs. J. Lloyd Snyder, Classical Treasurer, also Secretary of G. M. G., was presented with candy as a gift from the Guilds of the Classis and a cameo pin as a gift from the W. M. S. Mrs. Snyder will move to Allentown, Pa., in the near future. Her faithfulness and good work in this Classis has been much appreciated and she will be greatly missed.

The second annual banquet of the G. M. G. of Tohickon Classis was held in the Sellersville Church, May 4. Representatives were present from Quakertown, Indian Creek, Telford, Kellers' Church and Doylestown. Miss Sara Hall, of the Doylestown Guild, as toastmistress, handled the program in a very delightful manner. To the greetings from the hostess Guild, brought by Margaret Shelley, Marion V. Moyer, of Telford, responded. Other numbers on the program were: "G. M. G. Girls

as Stewards," by Kathryn Goodling, Doylestown; "What Does G. M. G. Do For Us?" by Gertrude Gehman, Dublin; vocal solo, Margaret Clymer, Quakertown; "Sending a Gift to Our Nearest Neighbors, the Mexicans," by Florence Macklin; piano solo, Naomi Crouthamel. Very much enjoyed was the address of the evening by Miss Catherine A. Miller. Miss Miller's subject was "The Latest Styles in Ladies," and in the development of her theme she showed how although there may be a change in the fashions of ladies, they are still "ladies." The meeting closed with the singing of "Follow the Gleam." The total attendance numbered 116 girls, Doylestown leading the list with 42 present.

The 30th annual meeting of the W. M. S. of Zion's Classis was held in the Canadachly Church, April 24th, Mrs. S. M. Roeder, President, presiding at all sessions. After the President's address, the reports of officers and secretaries were heard. These showed increased interest in several phases of the work. There was a splendid attendance at all sessions. The afternoon address, "What God Hath Wrought," was given by Miss Minerva S. Weil, of China. Miss Weil related, also, her experiences while held a captive by bandits. At the closing session, the Canadachly societies presented a pageant. Officers elected for the coming year are as follows: Pres., Mrs. S. M. Roeder; 1st Vice-Pres., Mrs. O. P. Schellhamer; 2nd Vice-Pres., Mrs. G. T. Sanner; Rec. Sec., Mrs. T. A. Myers; Stat. Sec., Mrs. W. S. Becker; Cor. Sec., Viola V. Dietz; Treas., Mrs. R. L. Motter.

The annual closing entertainment and demonstration is an affair to which the Mission Band children of Trinity Church, Norristown, always look forward. This year the feature of the program, which was arranged by Mrs. McEwen and Mrs. Kriebel, the leaders, was the playlet, "Alice's House Warming." Although Alice, herself, has invited those whom she wished to be present at the dedication of her House of Friendship, she didn't seem to recognize her guests when they arrived and their feelings were deeply hurt. If it hadn't been for the Liberty Bell and the Friendship Fairy it is a question whether the party would have ended even amicably, but Friendship does straighten things out and so all was well because it ended well. Some of the numbers on the program were: Piano Duet, Edith Owens and Dorothy Krusen; song, "How Do You Do," Helen Beyer; "May Time" sung by M. B.; "Bag of Wishes," exercise leader, Alice Lukens; piano solo, "Bird's Lullaby," Edith Owens; Explanation of Mexican Good Will Project, Mrs. Kriebel; presentation of Mexican School Bag by Alice May Freed to a Mexican School Girl, Susanne Kriebel; recitation, "Friendship," Dorothy Ditzler; the Mexican Flag, Betty Buchenhorst; piano solo and recitation, Vivian Paist; songs, "Busy Little Bee" and "Little Bird," Teneriff Jones, Beatrice Ditzler and Edna Marlin. After the program, those who were present enjoyed looking at the display of work which the children had completed during the year.

The W. M. S. of Kansas Classis convened May 16 at Abilene, Kansas. Delegates from 6 congregations attended the sessions. In the evening they were privileged to have as their speaker the Rev. D. D. Burghalter, D. D. The following officers will serve for the year 1928-1929: Pres., Mrs. C. M. Meuli, Dillon; 1st Vice-Pres., Miss K. Bernard, Holton; 2nd Vice-Pres., Mrs. A. R. Von Gruenigen, Abilene; Rec. Sec., Mrs. F. Bostwick, Holton; Cor. Sec., Miss Ida Schwendener, Abilene; Stat. Sec., Mrs. Carl Bross, Elmo; Treas., Miss Rhoda Forney, Abilene.

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No. K5G1—White card with matching envelope. A picket gate banked with flower. Verse:

FOR YOUR GRADUATION.

With this gift, I'm sending you
Congratulations, warm and true.
I'm glad to hear of your success,
And wish you luck and happiness.

Size 2½x4 inches.

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No. K10G20—White card with pink edge, matching envelope. Design books entwined with flowers, a small owl is perched on one of the books. Verse:

Congratulations and best wishes
On your graduation.

Size 4x5 inches.

Price 10c

No. K10G27—Cream colored card with pink edge, matching envelope. Dainty scene of flowers, trees and small school house.

Congratulations on your Graduation.

Size 4x5 inches.

Price 10c

No. K10G31—Bookmark through which runs a rose colored ribbon. Verse:

GRADUATION CONGRATULATIONS.

May you win an honored place,
And keep it, too, in life's long race,
While I my friendly part will do
To always keep your place for you.

Size 1¾x6¾ inches.

Price 10c.

No. 15G28—Cream colored card edged in pink, matching envelope. Books, flowers, candle and diploma outlined by a window through which peeps a pale blue moon. Verse:

Congratulations on your Graduation and every good wish for your future success.

Size 4¼x5½ inches.

Price 15c.

No. K15G18—White card edged in blue, matching envelope. Dainty colored scene of a girl graduate in gown and hat carrying a large bunch of roses. Verse:

GRADUATION CONGRATULATIONS.

You've started on a trail that's new,—
May it lead only to success.
And everything you strive to do
Bring forth while joy and happiness.

Size 4¼x5½ inches.

Price 15c.

No. K15G14—Pale green card with white edge, matching envelope. Dainty scene of flowers and trees, a college building with sun shining brightly in background.

Congratulations on Your Graduation.

May the years stretching before you bring naught but success—not in a small measure—but far beyond your highest expectations.

Size 4¼x5½ inches.

Price 15c.

No. K25G21—Blue folder, matching envelope lined in vari-colored paper. At one side of folder gay design of books, flowers and a diploma. Inside the verse:

Go forth to meet the world with a determined heart.

And purpose strong and true to act your part,
Knowing whatever Chance and Circumstance may do.

To work to hope, to win, lie all with you.

Size 4¼x6½ inches.

Price 25c.

No. K25F22—Cream colored folder tied with pink ribbon, matching envelope. A dainty scene of flowers and trees at one side with Graduation Wishes. Inside the verse:

As you stand at the parting of the ways,

And to great success aspire,
May you follow the call of your golden dreams

To the land of your heart's desire.

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CLARION CLASSIS

Clarion Classis met in 67th annual meeting in Salem Church, Lamartine, Pa., May 16-20, with the Rev. Joseph J. Gilbert as host. The retiring president, Rev. M. N. George, preached the opening sermon, which was an eloquent challenge to loyalty, from Judges 7:7, "And Jehovah said unto Gideon, by the three hundred men that have lapped will I save you." Rev. M. N. George was re-elected president; Elder Milton Kuntz, vice-president; Rev. W. F. Ginder, corresponding secretary; Rev. L. O. Carbaugh was re-elected treasurer. Rev. I. G. Snyder was elected stated clerk to succeed the late Rev. R. E. Crum, D. D., who had filled that position for 34 years. Strong and stirring addresses were made at the evening session by Rev. J. P. Moore, D. D., our veteran missionary; Mr. Ralph S. Adams, of the Rural Department of our Church; Dr. A. M. Keifer, Supt. of St. Paul's Orphans' and Old Folks' Home, and the Rev. Charles L. Noss, pastor of St. Luke's Church, Kittanning.

Parochial reports were read by all the pastors. These reports indicated that our charges are, for the most part, in good working order and that faithful work is generally being done. Only about 68% of the Apportionment is paid. This is due in part to industrial depression, but more especially to the fact that during the year there were a number of prolonged vacancies. The following charges paid the full Apportionment—Apollo; St. Peter's, DuBois; Emlenton, St. John's and Salem; Beaver Charge, St. Paul's and St. Mark's; South Bend Charge, St. Thomas, St. Paul's and St. Jacob's; and Trinity, of the St. Petersburg Charge.

Classis took favorable action on all matters sent down from Synod; and the reports of all Standing Committees had in them a forward looking and progressive attitude. Merle Sollinger was received under the care of Classis as a student for the ministry, and will enter Catawba College in September. It is interesting to note that the three students under the care of Classis, who are preparing for the Gospel ministry, all come from the Emlenton Charge, Rev. J. J. Gilbert, pastor. On Saturday morning from 11 to 12 o'clock a conference by the Synod's S. S. Board was made the order of the day, in charge of Rev. A. J. Herman, of St. Paul's Classis.

Delegates elected to attend General Synod are: ministers—Revs. I. G. Snyder and M. N. George; elders—G. B. Woods, M. D., and W. L. Long. The fall session of Classis will be held in St. Paul's Church, Knox, Pa., and the 68th annual session in St. Peter's Church, St. Petersburg, Pa.

The Classis by rising vote and with bowed heads unanimously paid this tribute to the late Dr. Crum, which was prepared by Rev. I. G. Snyder: "On Palm Sunday the Rev. Robert E. Crum was called from the Church militant to the Church triumphant."

Dr. Crum was an integral part of Clarion Classis. Born, received his academic education, taught in our schools, in business for a number of years, and for 42 years a fruitful minister of the Gospel, all within the bounds of this Classis. His entire life was spent within our bounds. He was the last living bond of union between the founders of the Classis and those who labor here now. For 36 years he was the faithful and efficient Stated Clerk; he was a veritable encyclopedia and authority on the history and traditions of our Classical development, and always a guiding spirit. While his entire ministry was spent in the DuBois Charge, there is possibly not a congregation within our bounds that he has not visited and that has not at some time of stress or strain called upon him for counsel and help; and in him found a wise counsellor, a sympathetic friend and helper. He yielded a helpful and steady but progressive influence, especially over the younger men of this Classis, and in him we found a real spiritual father and friend. He was a man of strong convictions, but always fair and tolerant with his co-laborers. Nor were his activities confined to the Classis. Pittsburgh Synod, of which he was an influential member, honored him by electing him its President. Several times he entertained Synod, and a delightful host he was. At the time of his death he was a member of the Board of Visitors to the Theological Seminary, Lancaster, Pa., besides serving from time to time on many other important boards and committees of trust and responsibility. A number of times he was a delegate to General Synod. As a scholar, he was a cultured and progressive theologian. As a preacher, fearless and magnetic, always preaching a positive Gospel. As a pastor, he was devoutly interested in the spirit of the man more perfectly portrayed than when after the great fire which in 1888 wiped out the business part of DuBois, the small congregation and the Mission Board, dismayed and discouraged proposed to discontinue the mission. The Board even opened another field to Dr. Crum. But his reply, so characteristic of the man, was, 'DuBois is not dead. If it dies, I will stay to bury it.' As a result of his steadfastness, loyalty and vision there arose out of the ashes of ruin the present splendid congregation of 200 souls, and a fine modern Church plant. Dr. Crum was an indefatigable worker, a fact which no doubt hastened his death. He has fought the good fight. He kept the faith. He now rests from his labors, but his works follow him. He will be missed in many places. To his widow and family we convey our heartfelt sympathy; and to his charge, the hope ere long another will be found to go before them, to teach, to guide, to comfort, strengthen and uphold them in the same fine way as did their Shepherd in Israel for more than two score years, and who now serves in the Church Triumphant."

—Irvin G. Snyder, S. C.

News of the Week

Mrs. H. W. Elson

The sudden return to active politics of Eleutherios Venizelos, was followed May 22 by the resignation of the Greek cabinet. The former Premier's re-entry revives bitter factional disputes. Venizelos proclaims himself leader of the Liberal Party, directly challenging the strength of the present leader, Finance Minister, Kafandaris.

With 112,683 men at work the Ford Motor Company now has more employees on the payrolls of its Detroit plants than

at any previous time in its history, according to figures given out by the company's officials.

President Coolidge May 23 returned to the Senate the McNary-Haugen Farm Relief Bill, his second veto of that piece of legislation. The President said the bill was unconstitutional and unworkable, that it was deceptive and not helpful to the farmers. The West is aroused by the veto. The Governor of Nebraska has issued a call for 100,000 farmers to march on

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Kansas City at the time of the Republican Convention in that city.

A bomb exploded and killed 7 persons in the Italian Consulate at Buenos Aires, May 23. 34 were injured. An anti-Fascist plot is rumored. A child innocently removed the fuse of another bomb, thus preventing a second explosion.

17 miners were killed by an explosion in the Yukon-Pocahontas Coal Company at Yukon, W. Va., May 23 and 7 were killed in a mine at Harlan, Ky., the same day and also by an explosion.

Constantinople is planning a national theatre and music conservatory. The Turks are now acting many European plays, including those of Shakespeare, Moliere and Ibsen. Before the abolition of the veil Armenian women played the female parts. Now Turkish actresses, trained in European technique, appear.

Despite efforts to educate the public in the control of cancer, the mortality from that disease during 1927 reached the highest figure in our history, according to an article in the recent issue of the life insurance journal. The highest death rates reported were in San Diego, Cal., Albany, N. Y., and Pasadena, Cal.

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JOSEPH H. APPLE, LL. D., President

Ambassador to Peru to succeed Miles Poin-dexter, has left for his post in South America.

General Umberto Nobile, in the dirigible airship Italia, with a crew of 18, reached the North Pole May 24 on his third trip there. He dropped an Italian and a Milan-ese flag, also an oaken cross given by Pope Pius. As he did not return to Kings Bay, fears are felt for the safety of Nobile and the crew. Three nations joined May 29 in preparing an expedition to search for the long over due polar airship, Italia, while a group of world-renowned Northern explor-ers and fliers offered their services in the search through the ice-bound North.

Dr. Abraham Flexner has resigned as Director of Studies and Medical Education of the General Education Board, founded by John D. Rockefeller, effective July 1. Dr. Flexner in his 15 years with the board is reported to have had supervision of the disbursement of more than \$50,000,000 of its funds. He conducted studies of col-leges and universities for it throughout the United States and Canada and in many foreign countries.

The Senate, in revolt, strongly resents the President's farm bill action and May 24 over-rode his vetoes of 4 measures relatively unimportant as compared with the McNary-Haugen bill.

In the absence of Thomas A. Edison, who is on his plantation at Fort Myers, Fla., his son, Charles, accepted a gold medal which was struck in honor of the great inventor by the Society of Arts and Sciences. The medal was given at a re-cent dinner at the Hotel Astor in New York.

Herschel V. Jones, publisher and owner of "The Minneapolis Journal," and a noted editor, died May 24 at his home in Minneapolis. President Coolidge, Secre-taries Kellogg and Hoover sent messages of condolence to Mrs. Jones.

American Jews are making preparations for a drive to raise \$1,000,000 for the bene-fit of the World Organizations of Invalids, Widows and Orphans of the World War, a European society whose delegates are in the United States to raise funds.

George F. Willis, Atlanta capitalist, is the new President of the Stone Mountain Confederate Monumental Association, suc-ceeding Nolling N. Randolph, who recently retired. Mr. Willis's acceptance of the Presidency is said to mean peace in the ranks of the Memorial Association, with the Daughters of the Confederacy giving their co-operation.

Plans for linking North and South Amer-ica with a radio telephone system similar to that which began on Jan. 7, 1927, to span the Atlantic Ocean, are being formu-lated by the American Telephone and Tele-graph Company, according to Frank B. Jewett, Vice-President.

The Senate May 25 sustained President Coolidge's veto of the McNary-Haugen Farm Relief Bill. The vote was 50 to pass the bill over the veto, with 31 on the President's side. It takes two-thirds of the votes cast to sustain a veto.

Ending a filibuster of 20 hours and 40 minutes, after being in session continu-ously for 24 hours, the Senate May 25 passed the Muscle Shoals bill providing for Government operation of the \$140,-000,000 plant on the Tennessee River, the vote being 43 to 34. The same bill was immediately passed by the House.

Captain Emilio Carranza, the Lind-bergh of Mexico, made a 1,575 mile non-stop flight from San Diego to Mexico City in 18 hours and 40 minutes recently. Am-bassador Morrow and President Calles were on the field to welcome his arrival.

Cordial co-operation of Japan in the movement to outlaw war is pledged in the reply of that Government received at the State Department May 26 to the invitation by Secretary Kellogg to join in a multi-lateral treaty renouncing war as an in-strument of national policy.

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Pennsylvania, "father" of the House of Representatives, Chairman of its Naval Affairs Committee, died at his apartment in Washington May 26. He served in Congress 30 years. Mr. Butler is the father of Brig. Gen. Smedley Butler, who is with the Marine Corps in China.

The first volume of a series of books for young people, translated into Turkish, and published by the International College of Smyrna, is a translation of Booker T. Washington's "Up From Slavery." It was translated into Turkish with the per-mission of Dr. Molton, of Tuskegee Insti-tute.

Ambassador Dwight Morrow has arrived in the United States. On his arrival he went to Washington where he conferred with President Coolidge and Secretary Kellogg. After a month's stay he will re-turn to Mexico. He and Mrs. Morrow will attend the graduation of their daughter at Smith College.

American tourists spent last year outside the United States almost 4 times as much as was received by the Washington Govern-ment in war debt payments. This country received approximately \$200,000,000 as in-terest and principal on war debts while citizens of the United States left approxi-mately \$770,000,000 in foreign countries according to a recent report of the Depart-ment of Commerce.

Colonel Carmi Thompson, of Cleveland, May 28 formally announced his candidacy for the Republican nomination for United States Senator to fill the vacancy caused by the death of Senator Frank B. Willis.

Princeton University's Chapel was dedicated May 30. The Chapel is the second largest of its kind in the world and was erected at a cost of \$2,000,000. King's College, Cambridge, has a Chapel which is 20 feet longer.

SUMMER MISSIONARY CONFERENCE

(Continued from Page 2)

lection of those things will be sure to find evidence in the life of the delegate. It is this re-experiencing of the Conference, this re-creation of the Conference, this regeneration of the Conference that really counts. If the experiences of the teachers and leaders of the Conferences and the experiences of the missionaries of the Conferences can through their meditation become the experience of the delegates and by them meditated in turn to their congregations, then we may truly expect the Conferences to be for the Church what they ought to be. One of the young ladies of the Conferences last summer was heard to exclaim, as she came out of the meeting at which the girls of the Conference had been addressed by Mrs. Fuse of Japan, "I shall never be the same person again." This is the Summer Conference at its highest efficiency.

HOME MISSION THEME

The subject of Home Missions will be especially prominent at the Missionary Conferences this summer and will receive major emphasis. We have not had for years a home-mission topic as important and all-inclusive as the one which will receive our attention this year. "Home Mission Today" is its simple and significant wording. It is, indeed, a timely topic. Nothing of more vital significance could occupy the attention of the Church in America than the whole home-missionary task of the American Church as it faces the national and international problems of today. The soul of America is being searched today. We are doing this ourselves and other nations are trying to find out and know America's soul. The Church which has no mission or no message for a day like this cannot and ought not long endure. What is the mission of the American Church? What is her message? Never before has it been so imperatively necessary for America to be a truly Christian nation. This is a most opportune time for American Christians to engage humbly but most thoroughly in a searching study of the condition, opportunity and responsi-



Dr. Casselman Caught in the Movies

bility of the Church at home. At the Conferences this summer we shall study the home Church in its relation to every phase of American life.

Splendid, new, up-to-the-minute books have been provided for this home-mission study this year for all groups in the Church. Dr. William P. Shriver, author of the adult text-book entitled, "What Next in Home Missions," puts the whole situation admirably in the introduction to his book when he says: "It is hoped that the present book may provoke the readers who take it in hand to look critically at certain phases of our going American civilization and make the inquiry, 'How really Christian is it?' There is the more occasion for doing this today because the conception of home missions is changing. There was a time when home missions meant catching up with the western frontier. Our frontiers are now measured not so much in terms of distance as in terms of human and social need, of relationships in the community, in industry, and among the races of the world. Today it is the mission of the Church at home, rather than home missions, that concerns us. And this changing conception is modifying organized home missions, whether local or national. Money must still be raised to aid Churches and schools in distraught and underprivileged communities. There is a shameful lack of needed funds. But organized home missions is faced by a task even more exacting. Can it through resourceful experimentation disclose to us ways by which the spirit and purpose of Christ can be made increasingly potent in a highly involved and complicated machine age?"

FOREIGN MISSION THEME

The foreign mission theme this year is "Africa." As this article is being pre-

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pared there are lying on the writer's desk two of the new study books on Africa. Each of these books contains an interesting and significant map of that great continent. One of them is a map of Africa upon which is superimposed the maps of the United States, Europe, India and China. Around and between these great countries lies plenty of unoccupied space to make a sufficient margin for each of them. Truly Africa is a great continent. But the second map is even more significant in that it reveals the complicated political structure of Africa today. It is the map of the Phelps-Stokes Fund. It is printed in ten colors, each one of which represents a different government dominating some portion of the continent. Only one color represents the portion of Africa ruled by its own people and that color occupies less than one-tenth of the map. There is in our lifetime, as Mr. J. H. Oldham, secretary of the International Missionary Council says: "A new knowledge of Africa, a new occupation of Africa, a new economic development of Africa and a new interest in Africa."

As is well known, our Church has no missions in Africa. However, that is no reason why we should not study the subject of Africa. Indeed, it is all the more reason why we should study it, lest the great subject be neglected. No intelligent Christian can afford to be ignorant today of what is going on in Africa. Tremendous world consequences are in solution there. If there is a place on earth where the presence and grace of Christianity are needed, it is in Africa. Let us not as a Church neglect the study of Africa. This subject will be attractively and thoroughly presented at the Missionary Conferences this summer.

BOOK REVIEWS

Evolution Disproved. By Rev. William A. Williams, author and publisher.

By the use of arithmetic the author attempts to disprove the theory of evolution. A sample of this mathematical reasoning may be shown in the following: "They tell us that 3,000,000 species of plants and animals have developed from one primordial germ in 60,000,000 years. How many should have arisen in the last 6,000 years?" Answer, 2,097 in 6,000 years. It has not been proven that one new specie has arisen in 6,000 years. Therefore, the theory of evolution is false. There are hundreds of similar lines of proof in the book.

Needless to say, this method will be an iron chain to those who accept it, but a rope of sand to those who see the fallacy.

—D.

Judiasm And The Modern Mind. By Maurice A. Farbridge.

By an eminent Rabbi there is here set forth a statement of traditional Judiasm,



Dr. Herman's Class at Kiski

expressing the hope that it has still sufficient vitality to win adherence to its principles. Agnosticism, Rationalism and various thought forms, including Christian Science, oppose Judaism. Many Jews reject the old forms and customs only to accept absurd oracles in the life of today. The greatness and the inspiration of the Bible (The Old Testament) furnish two chapters of high quality, setting forth the nature of God and the dignity of the moral law. Difficulties concerning miracles and the supposed opposition of science find in another chapter an illuminating and scholarly defense for the old book. Miracles are defended on the basis of the personality of God. If there be a Person behind all human events and creation, then miracles are probable and possible. Tradition, too, has an important place in the view of the writer, for he sees here the only safe method for a right interpretation of the words of seer and prophet.

What change, if any, should be made in the services? Little, if any. If the landmarks are removed, what shall replace them?

The worshippers must change. Turning the liturgy from Hebrew into English and eliminating the ancient and burdensome part of the service would not improve attendance or spirituality.

He hopes and prays for a better spirit in Judaism, not individual iconoclasm. He hopes and prays for a revival of his religion similar to that which has come to other faiths, that will give Judaism the place it deserves. —D.

OBITUARY

URIAH A. LOUGH

Uriah A. Lough, a devoted member of the Evangelical Reformed Church, Frederick, Md., died May 18, aged 75 years, 2 months and 26 days.

Mr. Lough was born in New Oxford, Pa., February 22, 1852, the son of George and Christianna Flickinger Lough. He was educated in the public schools of New Oxford and at Gettysburg College, where he completed the freshman and sophomore years. After teaching for several years he removed to Woodsboro, Md., where he learned the trade of stone-cutter and the marble business under his brother, John Q. Lough. He then returned to New Oxford and, after a year, to Emmitsburg, Md., where he resided for ten years. In 1883, he came to Frederick and embarked in the memorial business. Here he built up a substantial business, in which he later associated with himself his son, Charles W. Lough, and his son-in-law, Allen R. Lampe. He was one of the substantial business men of the city and held in high respect and esteem by all its citizens.

He had been a member of the Reformed Church in New Oxford and later of the Church in Emmitsburg, and, upon coming to Frederick, immediately identified himself with the Evangelical Church, of which he was a faithful and useful member. He served as elder in the Church and as an officer of the Sunday School, in whose work he was always deeply interested. He was one of the three elders who, in 1898, organized Grace Church, Frederick. He was a regular worshipper in his Church and his pastor depended upon him and missed him greatly when physical infirmities made his presence only occasional and finally prevented his attendance altogether. It is such men as he who help to make the strength of a congregation.

In 1874 Mr. Lough was married to Miss Margaret Reifsnider, of Carroll County, Md. Mrs. Lough died October 27, 1927. One son, Charles W. Lough, and one daughter, Mrs. Allen R. Lampe, both of Frederick, survive. A brother, W. A.

Lough, of Illinois, also survives. His daughter-in-law, Mrs. Charles W. Lough, is the daughter of Dr. Charles G. Fisher, a former editor of the "Messenger."

The funeral service took place on the afternoon of May 21, conducted by his pastor, Dr. Henri L. G. Kieffer, assisted by Dr. Charles E. Wehler, pastor of the Presbyterian Church, a close personal friend of Mr. Lough. Interment was made in Mt. Olivet Cemetery. "Blessed are the dead which die in the Lord. They rest from their labors and their works do follow them."

—H. L. G. K.

MRS. HARRIET E. RHOADS

Mrs. Harriet E. Rhoads died at her home in Frederick, Md., May 17, aged 58 years, 11 months and 6 days.

Mrs. Rhoads was a member of one of the oldest families of Frederick and associated with the Lutheran Church. Upon her marriage to Schaeffer L. Rhoads, a member of the Evangelical Reformed Church, she

identified herself with her husband's Church, of which she became a loyal and devoted member. She brought up her two sons to likewise love the Church of Christ and had the joy of seeing them both ordained to the office of deacon. After the death of their father, they became the support and comfort of their mother. For several years she had been deprived of the privilege of worshipping in the Church and longed for the time when returned health should make it possible for her to return to the House of God. This never came. God had other plans for her, and after days of weakness, which caused her loved ones to pray that she might enter into rest, He called her into the Church Triumphant. Her's was a beautiful Christian life, which brought a blessing not only to her immediate family, but to all her kindred and to a large group of friends who held her dear. Her body was laid to rest in Mt. Olivet Cemetery on Sunday afternoon, May 20, with every expression of tender affection.

—H. L. G. K.

Christ and the New Woman

by Clovis G. Chappell

Dr. Chappell admires and believes in the New Woman, and in these lectures he discusses frankly the changes in her ideals, occupations, and opportunities that have come about through her emancipation. While he recognizes the perils that lie in her new freedom, he sees that woman has been thrust out into wider fields of activity through the operation of forces beyond her control and that she is the same at heart that she always was.

He shows that woman is man's equal and that the failure to recognize this fact accounts for the prevalence and persistence of certain evils in society. The double standard in morals is going and either man will rise to the level of woman or woman will descend to the level of man.

This book is a wholesome discussion of a subject that is in everybody's mind, and it should be read by all mothers, fathers, girls, boys, preachers, and teachers. It is full of good common sense, and the vein of humor running through it makes it delightful reading.

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